SHĪ'AH WOMEN TRANSMITTERS OF ḤADĪTH

A COLLECTION OF BIOGRAPHIES OF THE WOMEN WHO HAVE TRANSMITTED TRADITIONS

Written by:
Dr. Nahleh Gharavi Naeeni

Translated by:
Gail D. Babst

Scientific Editor:
Dr. Nahleh Gharavi Naeeni

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بسم الله الرحمن الرحيم

IN THE NAME OF ALLAH,
THE MOST BENEFICENT, THE MERCIFUL

TRANSLITERATION TABLE

Symbol	Transliteration	Symbol	Transliteration
ء	'	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	'	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
هـ	h	و	w
ي	y	ة	ah
Long Vowels		Short Vowels	
آ	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i

1
1
2(
21
22.
23.
24.
25. U
26. U
27. U
28. Ur
29. Um
30. Um
31. Umi
32. Umn
33. Umm
34. Umm
35. Ummu

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In the Name of God, the Compassionate, the Merciful
All Praise is due to Him.
May God send His blessings upon Muḥammad and his Household.

A PREFACE BY THE TRANSLATOR

The book you are now studying is a collection about the women who have transmitted traditions in history with a short description of their biographies. Also included are some of their outstanding merits, quotes from scholars about them, who they have transmitted traditions from, and who transmitted traditions from them. It shows us the great number of women who have transmitted traditions and helped in conveying them to later generations. It is hoped this book can be a reference for further research on Muslim women.

In Islam we know there is no difference in position between men and women before God. The only difference in people's worth is based on their piety. As it is written in the Holy Qur'ān, "*O you mankind, surely We have created you of a male and a female, and made you tribes and families that you may know each other. Surely the most honorable of you with God is the one among you most careful (of his duty, or most pious). Surely God is Knowing, Aware.*"[1] On the other hand the best role model for women can be other women. Therefore, this collection can be used as a starting point in understanding the role of women and for a deeper investigation and discussion of how women can reach their completion in God's plan.

Furthermore, in Qur'ān two women are mentioned as role models for all of mankind. We read in The Chapter: The Prohibition in verse 11, "*And God sets forth an example to those who believe the wife of Pharaoh...*" then in verse 12 it continues, "*And Marium, the daughter of 'Imrān, who guarded her chastity...*"[2]

There could be no better role model than the close companions of the Holy Prophet (ṣ) and the Pure Imams ('a). These were people who were in close contact with them, learned from them, and were thus able to transmit traditions from them. The peak of these women was Lady Fāṭimah Zahrā' ('a), the daughter of the Prophet (ṣ). As the Holy Prophet (ṣ) has said, "... my daughter, Fāṭimah, is the best of women in both worlds (this world and the next) from the

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[1] The Holy Qur'ān, Sūrah al-Ḥujurāt,13.

[2] The Holy Qur'ān, Sūrah al-Taḥrīm, 11 and 12.

first to the last."[3] Her name and biography is the first in this collection. God willing we will be able to be among her followers for whom she will intercede on the Judgment Day.

One of the biggest difficulties involved in this translation was trying to maintain consistency in the way the many names of people and books were transliterated throughout the book due to the large number included. Because of this complexity the translation took over three years for its completion. In working on this translation every effort has been made to convey the correct meaning of the traditions from the Holy Prophet (ṣ) and the Pure Imams ('a) which have been given as samples of narrations from these transmitters. This is the largest collection about Shī'ah women transmitters of traditions compiled and translated. 210 women have been introduced in this book. There is a list of the 154 references used in making this compilation at the end of the book.

I would like to thank Dr. Nahla Gharavi, a friend of many years, for her work in writing this book and her suggestion for its translation. I would also like to appreciate Judith (Maryam) Ṭabāṭabā'ī for her efforts. My family's patience and support during this time are dearly treasured.

In the end, I ask the readers forgiveness for any lacks in this translation, and would like to invite their comments for corrections and improvements. Your prayers are deeply appreciated.

We pray for the return of our savior, Imam al-Mahdī (May God hurry his return), accompanied by the Holy Prophet Jesus Christ (May God's peace be upon him) who will establish peace and justice in the world after it has been filled with injustice and oppression.

Engr. Gail D. (Mahjubah) Babst
Tehran, Iran
Aban 15, 1389 AHS
November 6, 2010 AD

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[3] *Amālī* Shaykh al-Ṣadūq: pp. 393 and 394; *Biḥār al-Anwār*: vol. 43: pp. 24 and 25.

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful, the Lord of the Worlds, the Sender of the Prophets and Messengers. The best of His blessings be upon the master and the seal of the Prophets, and upon his Household, the divinely selected and made infallible, especially the Argument-person of Allah on His lands—may Allah accept my soul and the souls of the humans in this globe as ransoms for his advent.

There has certainly been much research and study with books written on the subject of women's biographies, but there is much left to study and comprehend. The history of nations and tribes, and the life and rights of the women, most frequently show that those women were subject to oppression, coercion, and humiliation. They had no opportunity to demonstrate their creativity and capabilities.

There was a time when women had no respect or value. Indeed, women had so little worth that they were buried alive. God, the Almighty, bestowed the greatest gift upon women with the coming of Islam. Innumerable verses were revealed regarding them, including one entire chapter, *Nisā'*, named specifically for women.

The Holy Qur'ān discusses the value of women and reminds us that women are not merely immature human beings. Rather, they are created with the same status as men, and with equal rights. The great prophet of Islam Muḥammad (ṣ) has discussed women and their rights many times. Still, many people have tried to hide the truth, not wanting the capabilities and intellectual power of women to be disclosed. Thus, in their writings, they disregard women or mention them only briefly. In those books which have been written about Muslims, it is evident that the parts devoted to women have been written negligently and without much attention given to them.

In the collections of oral traditions (*ḥadīth*) and historical commentaries, there has been an attempt to portray the discourses and contributions of women as being of little value. Attention has been focused only upon the comments and biography of 'Ā'ishah, one of the Prophet's wives, and this mostly as a result of political considerations. For example, from among the books written by Sunnīs, one of the oldest books which talks about the life of the companions of the Prophet (ṣ) is *al-Ṭabaqāt al-Kubrā* by Ibn Sa'd (born in 230 AD). Seven volumes of this work are devoted to men, and only one volume to women. In

the book *al-Istī'āb fī Ma'rifat al-Aṣḥāb* by Ibn 'Abd al-Barr (born: 463 AD) most of the volumes of his book describe men and only one third of volume four contains the biographies of women. In the book *Usd al-Ghābah fī Ma'rifat al-Ṣaḥābah* by Ibn al-Athīr (born: 630 AD) four volumes cover men, and only half of volume five is about women. Also, in the book *al-Iṣābah fī Tamyīz al-Ṣaḥābah* by Ibn Ḥajar al-'Asqalānī (born: 852 AD) the part which discusses women is only a small portion of the book compared to the portion which discusses men.

The Shī'ah books on the companions of the Messenger of God (ṣ) and the Imams ('a) have a similar approach. For instance, about 29 pages of the book of *Rijāl* (i.e. biographies of transmitters of *ḥadīth*) by Shaykh al-Ṭūsī in discussing the companions of the Messenger of God (ṣ) are about the names of men and only two pages are about women's names. In introducing the women companions of the Prophet (ṣ), Shaykh al-Ṭūsī only lists 38 names. These aren't the names of a particular group, and no information is given as to Shaykh al-Ṭūsī's reason in choosing these names. Therefore, it is difficult to say why this number of names is mentioned. Especially when we consider that *Al-Istī'āb* lists the names of almost 400 women companions of the Prophet (ṣ), and *Usd al-Ghābah* lists more than this number. These differences in number are even more pronounced in more modern books such as: *Tanqīḥ al-Maqāl* by 'Allāmah Māmqānī, *Majma' al-Rijāl* by Mullā Quhpā'ī, and *Mu'jam Rijāl al-Ḥadīth* by Āyatullāh Khū'ī. This is because they only had the sources of the scholars who had come before them such as: Barqī, Ṭūsī, Najjāshī, and... Ardabīlī, who has collected the names of transmitters of traditions in his book *Jāmi' al-Ruwāt*, doesn't list any women at all.

Of course, some scholars have written books about prominent and knowledgeable women. Ibn Ṭayfūr has listed a number of women who were superior in their eloquence with samples of their words in his book *Balāghāt al-Nisā'*. 'Umar Riḍā Kaḥḥālah has an interesting, noteworthy collection in which both Muslim and non-Muslim women from different walks of life with varying nationalities have been introduced. However, proper attention has not been paid to the Shī'ah women. For example, the mothers of the infallible Imams have not been mentioned. And, in discussing the companions of the Messenger of God (ṣ) some women like mother of Ḥudhayfah ibn al-Yamān have not been included. On the other hand, approximately 120 pages are given to 'Ā'ishah the daughter of Abū-Bakr, while only 42 pages are devoted to the description of Fāṭimah Zahrā' ('a) the daughter of the Prophet (ṣ), and six pages to Khadījah ('a) the wife of the Prophet (ṣ).

Zaynab Fawwāz is a scholarly woman of Egyptian-Lebanese ancestry who has written a one volume book called *al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr* about the biographies of various women in different periods. Even though this book is considered to be one of the reliable books on Muslim women's biographies, because of its vast extent and not being limited to a specific classification or time, it is an incomplete and uncoordinated collection. Both Muslim and non-Muslim women are listed in it. Some of the women who are listed in it, are not really even worthy of mention. And, some of the important Muslim women have not been mentioned at all.

Shaykh Dhabīḥullāh Maḥallātī has written a six volume work entitled *Rayāḥīn al-Sharī'ah* about Shī'ah women scholars. In this book some of the women like Ummu-Sulayṭ have not been mentioned even though she is listed in all of the other genealogical books. And, others have been mentioned who were not Shī'ah and some who were not knowledgeable.

In the book *Mu'jam Rijāl al-Ḥadīth* under the section on women a man is mentioned by the name of Ummu'l-Ṣayrafī who was the servant of Ibrāhīm ibn 'Abdah al-Naysābūrī. In studying the tradition from *Kāfī* where this name is mentioned it becomes clear that this servant was a woman and not a man. Sayyid Muḥsin al-Amīn introduces people like Sharājah al-Hamdāniyyah as one of the followers of Amīr al-Mu'minīn, Imam 'Alī ('a) and one of the great Shī'ah in his book *A'yān al-Shī'ah* even though she was actually a wicked woman. And, in the book *Jāmi' al-Ruwāt* by Ardabīlī women such as Ummu-Sulaymān and Ḥafṣah bint Sīrīn have been neglected even though they are listed in the books *Tahdhīb al-Aḥkām* and *al-Istibṣār*.

The lack of an index listing the names of the companions in the book *Mawsū'at Ḥayāt al-Ṣaḥābiyyāt* by Muḥammad Sa'īd Mubayyaḍ which has been more recently published makes this book difficult to use.

These problems in the aforementioned books along with the attention paid to women by the founder of the Islamic Republic, showed the need for a book about women who were transmitters of the words, traditions, and merits of the infallible Imams ('a) and Household of the Prophet (ṣ). Perhaps this will help in introducing more of the pious, scholarly, self-sacrificing, brave, and knowledgeable women.

In contradiction to the general notion of the Muslim woman being an illiterate entity without much value who has been relegated to the corner of the house, it is our intention to show that Muslim women have been active since the time of the Prophet in the fields of culture and education, nursing, war and economics. They accompanied the Prophet to the battle field, nursing and caring for injured

soldiers, providing water for the troops and even taking up arms when necessary. They were with Imam al-Ḥusayn ('a) in Karbalā'.

In this book, we have focused on Shī'ah[1] women who have transmitted the traditions of the Prophet (ṣ) and his family. These women have been exemplary Muslim women, such as Lady Khadījah, the first wife of the Prophet, who spent all of her wealth for the spread of Islam. In an environment of polytheism and idol worship, she was the first person to accept Islam. And, she withstood all the pressures and difficulties which this entailed in seeking the pleasure of God.

Other examples of women of exalted faith and integrity include Ummu-Salamah (the wife of the Prophet), Ummu-Ayman (his servant) and Asmā' bint 'Umays (the wife of the great martyr and uncle of the Prophet, Ḥamzah). These women were close to the family of the Prophet (ṣ), and played important roles in transmitting their traditions and the truth about Islam. Brave and devoted women such as Ummu-Salīm and Laylā al-Ghifāriyyah accompanied the Prophet into war, helped in bringing supplies to the soldiers, and treated the injured. They were steadfast and effective assistants to the Muslim soldiers.

Women such as Arwā bint al-Ḥārith ibn 'Abd al-Muṭṭalib and Lady Zaynab ('a), with their eloquent and powerful messages, transformed the courts of Mu'āwiyah and his son Yazīd. They were the carriers of the messages of the Imams of their time. Ummu-Salīm, the mother of Anas ibn Mālik, and Ummu'l-Faḍl, the wife of al-'Abbās ibn 'Abd al-Muṭṭalib and the sister-in-law of the Prophet, are examples of women renowned for their faith. The Prophet visited and gave glad tidings to them that they would dwell in Heaven in the Hereafter.

The scholarly and devoted wives and daughters of the Imams ('a) were the followers of the Imams ('a) in all stages of life and endured the difficulties alongside them. They have been the transmitters of the Imams' ('a) words and speeches. Exalted women such as Narjis, the mother of the Twelfth Imam ('aj), and the mother of Aḥmad ibn Mūsā had positions of such high regard that they carried the secrets of Imamate (the leadership of the Imams).

And ultimately, there were women like Sa'īdah al-Jāriyah, who was the slave and servant of Imam al-Ṣādiq ('a), the sixth Imam. She was held in such high esteem that the Imam told her, "I have asked my Lord, that, as I have come to

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1 The Shī'ah are those Muslims who believe that the leadership of the Muslims after the death of the Prophet Muḥammad (ṣ) was invested in Imām 'Alī ibn Abī-Ṭālib ('a), and they hold the household of the Prophet in high regard. This word was used by the Holy Prophet himself during his lifetime (see for example al-Haythamī, *Majma' al-Zawā'id* 9:131).

know you in this world, in the next world (the hereafter) you will be my companion."

The overall goal of this book was the introduction of such women as outstanding examples and supreme role models who played an important role in the transmission of Islamic laws and the words of the Messenger of God (ṣ) and the Imams ('a). Since the purpose of this book was to become familiar with the Shī'ah women transmitters of traditions (*ḥadīth*), those women who accepted the leadership of Imam 'Alī ('a) or had love for the household of the Prophet (ṣ) have been included.

Because, Imam al-Bāqir ('a) has quoted the Prophet (ṣ) as saying, "No one is saved from the Hell fire and its shaking, sound, and heat who has animosity towards 'Alī, disregards his divinely commissioned leadership (*wilāyah*), and likes his enemies."[1]
Also, Imam al-Riḍā ('a) has related from his fathers who related from the Prophet (ṣ) that he said, "No one loves 'Alī except a believer. And, no one is his enemy except an unbeliever."[2]
As a token of our respect and esteem, we will begin with Lady Fāṭimah al-Zahrā' ('a), the Prophet's daughter, the peer of Amīr al-Mu'minīn ('a), and the mother of the pure Imams ('a), by using her nickname of Ummu-Abīhā (the mother of her father) and following names are chosen on Arabic alphabetical list, so on English alphabet it is not fixed, so we have Index for it.

For each of these women, their name, father's name, family name, date of birth, husband's name, children, and a short descriptive bibliography along with some of their merits have been given. Also included are the people they have related traditions from and those who have related traditions from them. And finally, sample traditions (*ḥadīth*) which they have related have been written. These traditions have been limited to three at the most for brevity.

We have tried to also provide documentation from the books of the Prophet's traditions to make the matter more clear and comprehensible to all.

God willing this work will be accepted by God and the pure Imams ('a). The author respectfully requests guidance from those who may reveal and correct any errors found within.

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1. *Tanqīḥ al-Maqāl*: vol. 3, p. 83
2. *'Ūyun Akhbār al-Riḍā*: vol. 2, p. 68

1. Ummu-Abīhā, Fāṭimah al-Zahrā' ('a)

Fāṭimah ('a) was the daughter of the Messenger of God, Muḥammad ibn 'Abdullāh (ṣ), and Khadījah bint Khuwaylid ('a). She was born on the 20th of Jumādā al-Ākhirah, five years after the start of Muḥammad's prophecy.[1]

Imam al-Ṣādiq ('a) has said, "In the presence of God, she is known by nine names, which are: "Fāṭimah, al-Ṣiddīqah (the veracious), al-Mubārakah (the blessed), al-Ṭāhirah (the immaculate), al-Zakiyyah (the pure), al-Rāḍiyah (the content), al-Marḍiyyah (the well-pleased), al-Muḥaddathah (the spoken by the angels) and al-Zahrā' (the luminous)."[2]

Abū-Ja'far al-Qummī[3] has stated other names for her, such as: al-Batūl (the chaste), al-Ḥiṣān (the immune), al-Ḥurrah (the freewoman), al-Sayyidah (the doyenne), al-'Adhrā' (the virgin), al-Ḥawrā' (the heavenly woman), Maryam al-Kubrā (the grand Mary), al-Ṣiddīqah al-Kubrā (the grand veracious lady), al-Nūriyyah (the shining), al-Samāwiyyah (the celestial) and al-Ḥāniyah (the affectionate). And, he has listed her epithets to be: "Ummu'l-Ḥasan (al-Ḥasan's mother), Ummu'l-Ḥusayn (al-Ḥusayn's mother), Ummu'l-Muḥsin (al-Muḥsin's mother), Ummu'l-A'immah (the Imams' mother) and Ummu-Abīhā (her father's mother).[4]

It would take an entire book to fully describe the life of Lady Fāṭimah ('a). Therefore, we will only note some of the most significant events of her life. When she was five years of age, she was deeply grieved by the death of her mother. Fāṭimah bint Asad (the wife of Abū-Ṭālib and the mother of Imam 'Alī) undertook her care. Together, they migrated with Imam 'Alī ('a) and other Muslims from Makkah to al-Madīnah. After the death of Fāṭimah bint Asad, the Prophet entrusted Ummu-Salamah (his wife) with the care of Fāṭimah ('a).

Many men asked the Prophet for Fāṭimah's hand in marriage, including Abū-Bakr and 'Umar. However, the Prophet always declined, saying, "I am awaiting the order of God." Abū-Bakr and 'Umar encouraged 'Alī ibn Abī-Ṭālib ('a) to ask for her hand. He felt embarrassed to ask the Prophet for his daughter, for he was a poor man. At last, an angel with many faces descended and told the Prophet, "O Messenger of God, my Master has ordered the marriage of light

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1. *Al-Kāfī*: vol. 1, p. 461, (See the section on the birth of Lady Fāṭimah a-Zahrā'.)
2. *Biḥār al-Anwār*: vol. 43, p. 10; *'Ilal al-Sharā'i'*: p. 178; *Dalā'il al-Imāmah*: p. 10.
3. Muḥammad Ibn al-Ḥusayn, also known as Abū-Ja'far, was a writer and poet residing in Nayshabūr.
4. *Biḥār al-Anwār*: vol. 43, p. 16.

with light." The Prophet asked, "Who are they?" The angel answered, "Fāṭimah and 'Alī."[1] After the Battle of Badr, in the year 2 AH, the Prophet gave Fāṭimah ('a) to 'Alī in marriage.[2] The modest dowry consisted of the proceeds from the sale of 'Alī's ('a) shield.[3]

Regarding the wedding celebration, the Prophet told 'Alī ('a), "Prepare a good feast for this wedding celebration." He then continued, "We will bring the meat and bread, you provide the dates and oil." The meal was prepared and 'Alī ('a) invited everyone to join the celebration for his marriage to Fāṭimah ('a). The guests were many, and the food was not sufficient. 'Alī ('a) was discomfited and concerned, but the Prophet (ṣ) told him, "O 'Alī! Do not worry. God will give abundance through His blessings." And, that is exactly what happened. Everyone ate and the food was plenty for all.[4]

Al-Ḥasan, al-Ḥusayn, Ummu-Kulthūm and Zaynab ('a)[5] were the offspring of this blessed marriage. The descendents of the Prophet (ṣ) come only from the line of Fāṭimah ('a). And, Imam 'Alī ('a) married no other woman as long as Fāṭimah ('a) was alive.[6]

Ibn Sa'd relying on his sources relates from Shibl ibn al-'Alā' who quotes his father as saying, "When the time of the Prophet's (ṣ) death came near, Fāṭimah was crying. The Messenger of God (ṣ) told her, 'Don't cry my daughter. When I leave this world, say, 'Surely we come from God, and our return is to Him. Truly there is a return (reward) for each person for every tragedy.' Fāṭimah asked, 'for this tragedy too?' He answered, 'for this tragedy too.'"[7]

In one of the first months of 11 AH, the blessed soul of the Messenger of God (ṣ) ascended to heaven and a world of sorrow engulfed Fāṭimah ('a). Shī'ah scholars and most knowledgeable Sunnī authors have written about the injustice and oppression which Fāṭimah ('a) experienced after the death of the Prophet.

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5. *Al-Kāfī*: vol. 1, p. 461, (In the section regarding the birth of Lady Fāṭimah al-Zahrā'); *Dalā'il al-Imāmah*, p. 19.

2. *Al-Kāfī*: vol. 5, p. 377 (In the book of marriage, refer to the section regarding the marriage of 'Alī ('a) with Fāṭimah ('a).)

3. Her dowry was 480 dirhams, which is equivalent to 260 mithqāl (miskal) of silver or 12 oka. This was the same dowry which the Prophet (ṣ) set for most of his wives.

4. *Al-Amālī*: vol. 2, p.26; *Rayāḥīn al-Sharī'ah*: vol. 1, p. 95; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 20 (Accounts of the dowry of Zahrā ('a) have been given.)

5. *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 26

6. *Tārīkh al-Ṭabarī*: vol. 3, p. 79

7. *Al-Ṭabaqāt al-Kubrā*: vol. 2, p. 312

In these accounts, it is reported that the Prophet gave Fadak[1] to Fāṭimah ('a) during his lifetime, and that this property remained under her control for the three years before his death. However, Fadak was taken from her after the death of the Prophet, and at the beginning of the reign of the first caliph, Abū-Bakr. When Fāṭimah ('a) asked for Fadak to be returned, Abū-Bakr formulated a tradition from the Prophet (ṣ) saying, "We, prophets, do not leave inheritance. What we leave behind is for charity." Not one of the Prophet's (ṣ) other companions had heard of or transmitted this tradition previously. Abū-Bakr was the only one to claim this to be a tradition from the Prophet (ṣ). And, the authenticity of this tradition has been refuted from several standpoints.[2]

Al-Ṭabarī[3] relying on his sources relates from 'Urwah that 'Ā'ishah[4] said, "Fāṭimah and al-'Abbās (the Prophet's uncle) came to Abū-Bakr and asked for their inheritance from the Prophet (ṣ). They asked for Fadak and the Prophet's (ṣ) portion from Khaybar. Abū-Bakr told them, 'I heard the Prophet say, 'We, prophets, do not leave inheritance. What we leave behind is for charity.'' Then he continued, 'Muḥammad's family is using this wealth. I swear to God, I will not stop doing what the Messenger of God (ṣ) did.'"

'Urwah continued, "Then Fāṭimah went away from Abū-Bakr, and did not speak with him again before she died."[5] This tradition about inheritance must be forged based on the tradition from Ayyūb ibn Ḥurr where he relates, "Every decision should be referred to God and the customs (of the Prophet (ṣ).)"[6]

Shī'ah scholars and some eminent Sunnī scholars have written about the story of the burning of the door of Fāṭimah's ('a) house. Ibn 'Abd Rabbih,[7] a scholar

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1. Fadak is a village near al-Madīnah with many gardens. After the peace treaty of Khaybar, half of the village was given to the Prophet.

2. *Nahj al-Balāghah*: vol. 19, p. 2; *Biḥār al-Anwār*: vol. 43, p. 182; *Rayāḥīn al-Sharī'ah*: vol 2, pp. 2-16.

3. Muḥammad ibn Jarīr ibn Yazīd al-Ṭabarī (Abū-Ja'far), an exegete and reciter of the Holy Qur'ān and traditions, and a jurisprudent, was born in Ṭabaristan in 224 or 225 AH. He died in 839 AH. He has written several books of Qur'ānic commentary and history.

4. 'Ā'ishah was the youngest wife of the Holy Prophet (ṣ) and the daughter of Abū-Bakr.

5. *Tārīkh al-Ṭabarī*: vol. 2, p. 236

6. *Al-Kāfī*: vol. 1, p. 69

7. Aḥmad ibn Muḥammad ibn 'Abd-Rabbih ibn Ḥabīb ibn Ḥudayr ibn Salām al-Qurṭubī (Abū-'Umar) was a scholar, literary man, and poet. He was born in 246 AH in Qurṭubah and died there in 328 AH. He has written such books as *al-'Iqd al-Farīd*,

of the Mālikī school of thought,[1] brought out in his book that Abū-Bakr sent 'Umar ibn al-Khaṭṭāb (the second caliph) to get an oath of allegiance (to the caliphate of Abū-Bakr) from 'Alī and the others at Fāṭimah's house, and to bring them out of the house. Abū-Bakr told him, "If they refuse, kill them." They would not come out of the house and, thus, 'Umar set Fāṭimah's house on fire.[2]

Al-Ṭabarī, in *Tārīkh al-Ṭabarī*, wrote, "'Umar came to 'Alī's house and Ṭalḥah and Zubayr and a group of the Muhājirūn (Emigrants) were there. 'Umar said, 'I swear to God that I will burn down the house if you don't come out of it.'"[3] He also wrote, "'Alī and Zubayr and those who were with them in Fāṭimah's house refused to swear allegiance."

Ibn Qutaybah Daynawarī[4] has written, "Some of those who rejected (swearing allegiance to Abū-Bakr) were gathered around 'Alī at Fāṭimah's house. Abū-Bakr sent 'Umar to bring them. 'Umar came to the door of Fāṭimah's house and shouted, 'Come out and swear allegiance to the caliph of the Messenger of God. If you do not heed this, I swear to God in whose hand is my life that I will burn this house and whoever is in it.' It was said to 'Umar, 'Fāṭimah, the daughter of the Prophet, is in the house.' He said, 'Even if the daughter of the Prophet is in the house.'"[5]

Al-Ṭabarānī has related, "Abū-Bakr and 'Umar ordered their followers to attack the house of Fāṭimah."[6] And, he has quoted Abū-Bakr as saying, "I wish I had never attacked Fāṭimah's house, and that I had left it alone."[7] Al-Ya'qūbī has written, "They attacked her (Fāṭimah's) house, killed Muḥsin, and injured Fāṭimah."[8]

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books of poetry, and others. (*Mu'jam al-Mu'allifīn*)

1. This is one of the Sunni schools of thought.

2. *Al-'Iqd al-Farīd*: vol. 3, p. 63 and vol. 2, p. 443.

3. *Tārīkh al-Ṭabarī*: vol. 2, p. 443.

4. Abū-Muḥammad 'Abdullāh ibn Muslim ibn Qutaybah al-Kūfī al-Daynawarī was born in 213 AH in al-Kūfah, and passed away in the year 270 AH. Abū-Muḥammad was a writer, knowledgeable in the science of language, syntax, the style of the Qur'ān, Qur'ānic commentary, poetry and a jurisprudent. He wrote many books such as *al-Imāmah wa'l-Siyāsah*.

5. *Al-Imāmah wa'l-Siyāsah*: p. 13.

6. *Al-Mu'jam al-Kabīr*: vol. 1, p. 62

7. Ibid.

8. *Tārīkh al-Ya'qūbī*: vol. 2, p. 126

Ibn Abi'l-Ḥadīd[1] has also said, "'Umar, with some men of the Anṣār (Helpers) and Muhājirūn (Emigrants), went to Fāṭimah's house and said, 'I swear to the One in whose hand is my life, if you don't come out and swear allegiance, I will burn the house and all who are in it.' Fāṭimah died while she was angry (with 'Umar)."[2]

In his book, Shahristānī[3] has quoted the words of Naẓẓām[4], one of the leading followers of the Mu'tazilah[5] belief, who said, "'Umar ibn Khaṭṭāb beat Fāṭimah so hard that her baby was miscarried and 'Umar shouted, 'Burn the house with everyone in it.' There was no one in the house except 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn."[6] 'Umar Riḍā Kaḥḥālah[7] has also written about the usurpation of Fadak and the burning of Fāṭimah's house.[8]

'Allāmah al-Amīnī[9] quotes this narration from the book *Imām 'Alī* by 'Abd al-Fattāḥ 'Abd al-Maqṣūd, and, he has included the words of Fāṭimah ('a) at the end when she said[10], "O father, Messenger of God (ṣ), what will the son of Khaṭṭāb[11] and the son of Abī-Quḥāfah[12] do to us after your death?"[13]

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1. 'Izz al-Dīn 'Abd al-Ḥamīd ibn Muḥammad ibn Muḥammad ibn al-Ḥusayn ibn Abi'l-Ḥadīdal- Madā'inī was a scholar and historian. He was born in 586 AH and died in 655 AH. His most important work is *Sharḥ Nahj al-Balāghah.*

2. *Sharḥ Nahj al-Balāghah*: vol. 2, p. 120.

3. Abu'l-Fatḥ Muḥammad ibn 'Abi'l-Qāsim 'Abd al-Karīm was a jurisprudent, orator, theologian, and Ash'arī scholar who was born in 479 AH and died in 548 AH. He is the author of *al-Milal wa'l-Niḥal. (Al-A'lām* by Khayr al-Dīn al-Zarkalī)

4. Abū-Isḥāq Ibrāhīm ibn Sayyār ibn Hānī al-Balkhī al-Baṣrī, well-known as al-Naẓẓām, was an eminent scholar, orator, scientist and theologian. He authored more than a hundred books, and died in 221 AH. He was anti-Shī'ah. *(Rayḥānat al-Adab)*

5. Mu'tazilah is a school of thought that emphasizes free will and rejects predetermination in man's life.

6. *Al-Milal wa'l-Niḥal*: p. 57.

7. 'Umar Riḍā Kaḥḥālah, a contemporary author, wrote the books *A'lām al-Nisā'* and *Mu'jam al-Mu'allifīn.*

8. *A'lām al-Nisā'*: vol. 4, pp. 114-118.

9. Mīrzā 'Abd al-Ḥusayn ibn Aḥmad al-Amīnī al-Tabrīzī resided in Najaf and was a Shī'ah scholar. He was born in 1320 AH in Tabriz, Iran, died in 1390 AH in Tehran, and was buried in Najaf, Iraq. He wrote the book *al-Ghadīr.*

10. *Imām 'Alī ibn Abī-Ṭālib*: vol. 1, pp. 325-327.

11. i.e. the second caliph, 'Umar ibn al-Khaṭṭāb.

12. i.e. the first caliph, Abū-Bakr.

13. *Al-Ghadīr*: vol. 3, p.102.

Fāṭimah's Date of Birth

There is a difference of opinion regarding the date of Fāṭimah's birth. Abū-Baṣīr has quoted Imam al-Ṣādiq ('a) as saying, "Fāṭimah ('a) was born on the 20th of Jumādā al-Ākhirah, when the Prophet was 45 years old. She remained in Makkah for eight years and in al-Madīnah for ten years." Thus, Imamī scholars say that she was born on the 20th of Jumādā al-Ākhirah, five years after the beginning of the prophetic mission, when her father was 45 years old.[1] However, most Sunnī scholars say that Fāṭimah ('a) was born in the year in which the people of Quraysh rebuilt the Holy Ka'bah, when the Prophet was 35 years old (five years before the beginning of his prophethood).[2]

Ibn 'Abd al-Barr[3] quotes ibn Sarrāj[4] as saying that Fāṭimah was born when the Prophet was 41 years old.[5] Al-Majlisī[6] in *Biḥār al-Anwār* has written, "Shaykh al-Mufīd[7], in his book *Ḥadā'iq al-Riyāḍ* and Kaf'amī[8] in *Miṣbāḥ*, have stated that Fāṭimah was born in the second year after *mab'ath*."[9] In any case, these two dates are the same.

It is said that, by the order of God, the Prophet secluded himself from Khadījah for 40 days, devoting himself to prayer until the Archangel Gabriel descended

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1. *Dalā'il al-Imāmah*: p. 10; *Biḥār al-Anwār*: vol. 43, pp. 6 & 213; *al-Kāfī*: vol. 1, p. 458; *Manāqib* Ibn Shahr'āshūb: vol. 3, p. 357; *al-Wāfī*: vol. 1, p. 173.

2. *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 19; *Tadhkirat al-Khawāṣṣ*: p. 306.

3. Abū-'Amr Yūsuf ibn 'Abdullāh al-Qurṭabī was born in 368 AH and died in 463 AH. He was a prominent Sunni scholar and transmitter of traditions who has written many books, including *al-Istī'āb fī Ma'rifat al-Ṣaḥābah*.

4. This was the epithet used for several scholars who resided in Iraq and Syria. The most prominent was Abū-Bakr Muḥammad ibn Sa'īd, who died in 359 AH. One of his books is *Tanbīh al-Albāb fī Faḍl al-A'rāb*.

5. *Al-Istī'āb*: vol. 4, p. 1893.

6. Muḥammad Bāqir ibn Muḥammad Taqī al-Majlisī was a great scholar and researcher, with scrutiny, honorable, esteemed, trustworthy, orator, originator, jurisprudent, and a transmitter of traditions. He passed away in the year 1111 AH and was buried in Iṣfahān. He wrote many books such as *Biḥār al-Anwār*, *'Ayn al-Ḥayāt*, and others.

7. Muḥammad ibn Muḥammad ibn al-Nu'mān al-Baghdādī, known as Ibn al-Mu'allim, was born in 336 AH and died in 413 AH. He was a teacher of Shaykh al-Ṭūsī and Sayyid al-Murtaḍā. Al-Mufīd is a well-known Shī'ah jurisprudent who wrote about 200 books.

8. Ibrāhīm ibn 'Alī ibn al-Ḥasan ibn Muḥammad ibn Ṣāliḥ al-Āmulī al-Kaf'amī was a Shī'ah scholar living in the ninth century and the author of many books.

9. *Biḥār al-Anwār*: vol. 43, p. 8.

and brought special food for him from heaven.[1] Imam al-Riḍā ('a) has also related that the Prophet said, "When I ascended into heaven (during the *mi'rāj*), Jabra'īl (Gabriel) took my hand, took me into heaven, and fed me dates from heaven, which became the sperm which created Fāṭimah." Accordingly, Fāṭimah's date of birth must be after the *mab'ath*; because, Jabra'īl did not descend to the Prophet before the *mab'ath*.

Thus, it is clear that Lady Fāṭimah ('a) was nine years old at the time of her marriage (having lived eight years in Makkah and one year in al-Madīnah) or, according to Mufīd and Ibn 'Abd al-Barr, 12 years old.

Her Death

Scholars differ as to the exact date of the death of Lady Fāṭimah al-Zahrā' ('a), which occurred in 11 AH. Their opinions range from 40 days to eight months after the death of the Prophet (ṣ). Some have said, "Zahrā' lived for 40 days after the death of her father."[2]

Al-Ḥākim[3] has related a tradition from 'Ā'ishah saying, "The time between the Prophet's death and Fāṭimah's death was two months."[4] Ibn Buraydah[5] has said, "Fāṭimah lived for 40 days after her father."[6]

Some have written, "Fāṭimah ('a) lived 75 days after the Prophet (ṣ)."[7] A tradition from Imam al-Ṣādiq ('a) says that she lived for another 75 days.[8] Another group of transmitters have related a tradition saying Fāṭimah ('a) lived for three months after the Prophet (ṣ) died.[9] And, it has been narrated, "Fāṭimah ('a) was alive for 95 days after the death of the Prophet (ṣ)."[10] It has also been

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1. *Ḥayāt al-Qulūb*: vol. 2, p. 149; *al-Mustadrak 'alā al-Ṣaḥīḥayn*: vol. 3, p. 156.
2. *Biḥār al-Anwār*: vol. 43, pp. 199, 212, 214.
3. Abū-'Abdullāh Muḥammad ibn 'Abdullāh al-Nayshābūrī, called al-Ḥākim, died in 405 AH. He was the author of many books.
4. *Al-Mustadrak 'alā al-Ṣaḥīḥayn*: vol. 3, p. 163.
5. 'Abdullāh ibn Buraydah's brother was Sulaymān (*Taqrīb al-Tahdhīb*, vol. 2, p. 495).
6. *Al-Istī'āb*: vol. 4, p. 1894.
7. *Al-Kāfī*: vol. 1, p. 241; *Biḥār al-Anwār*: vol. 43, pp. 195, 212; *al-Istī'āb*, vol. 4, p. 1898; *al-Baṣā'ir*: vol. 3, p. 154.
8. *Baṣā'ir al-Darajāt*: vol. 6, p. 154; *al-Kāfī*: vol. 3, p. 228 and vol. 4, p. 561.
9. *Biḥār al-Anwār*: vol. 43, p. 188.
10. *Al-Istī'āb*: vol. 4, p. 1898; *Tahdhīb al-Tahdhīb*: vol. 12, p. 442; *Biḥār al-Anwār*: vol. 43, p. 188 (from Ibn Qutaybah).

said that Fāṭimah ('a) lived for 100 days after the Prophet (ṣ).[1]

It has been related from Abū-Ja'far (Imam al-Bāqir) ('a), 'Ā'ishah, and Muḥammad ibn Isḥāq[2] that Fāṭimah ('a) lived six months longer than the Prophet (ṣ).[3] It has also been said that Fāṭimah ('a) died eight months after the Prophet (ṣ) did.[4] As to the length of Fāṭimah's ('a) life; 18, 22, 28, 29, 30, and 35 years have been said.

After the Prophet's (ṣ) death, no one saw Zahrā' ('a) smile. She wept almost constantly, suffered continuously from the injustices which afflicted the nation of Islam, and finally returned to the Almighty God.

When she was on her deathbed, she said to Asmā' bint 'Umays, "In my opinion it is unseemly the way they carry the dead body of a woman." Asmā' asked her, "O daughter of the Prophet (ṣ), would you like me to show you what I saw in Abyssinia?" She then made a bier with leaves and branches from the date tree and put a cloth over it. Fāṭimah ('a) said, "How beautiful," and asked Asmā' to help 'Alī ('a) in washing her corpse and not to let anyone enter.[5]

Lady Fāṭimah al-Zahrā' ('a), in pursuit of her struggle against wrongdoers and usurpers, decided not to let the oppressors pray the prayer for the deceased over her and not to let them know the location of her grave. Thus, she instructed her husband not to inform Abū-Bakr or 'Umar of her death, not to let them pray the prayer for the dead over her, and to bury her secretly at night. Fāṭimah wanted that the grave of the Prophet's esteemed daughter ('a) be hidden, to be a point for the Muslims to ponder, and proof of the wrongdoers' injustice. Also, she instructed 'Alī ('a) to give 12 oka[6] to each of the Prophet's wives and the Banū-Hāshim women from her wealth, and a certain amount to Umāmah bint Abī'l-'Āṣ (her niece from her sister's side).

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[1]. *Al-Istī'āb*: vol. 4, p. 1898; *Tahdhīb al-Tahdhīb*: vol. 12, p. 442; *Biḥār al-Anwār*: vol. 43, p. 188 (from Ibn Qutayba).

[2]. Muḥammad ibn Isḥāq ibn Yasār, called Abū-'Abdullāh or Abū-Bakr, was a follower of the Prophet's (ṣ) companions. He was the first to write a history of the battles in Islam. His grandfather was the Prophet's servant.

[3]. *Usd al-Ghābah*: vol. 5, p. 524 (He has said that this date is correct.); *al-Istī'āb*: vol. 4, pp. 1894, 1898; *Biḥār al-Anwār*, vol. 43, pp. 200, 214; *Tahdhīb al-Tahdhīb*, vol. 12, p. 442; *al-Ṭabaqāt al-Kubrā*, vol. 8, p. 28; *al-Mu'jam al-Kabīr*: vol. 22, p. 398.

[4]. *Al-Istī'āb*: vol. 4, pp. 1894 & 1899; *Tahdhīb al-Tahdhīb*: vol. 12, p. 442.

[5]. *Usd al-Ghābah*: vol. 5, p. 524.

[6]. At that time, one oka was worth about seven mithqāls (miskal) of silver or about 500 dirham. Today it would be about 0.71 dirhams. This is the same amount that the Prophet (ṣ) gave to his wives for their dowries. (*al-Kāfī*: vol. 5, pp. 375 & 376)

'Alī ('a) performed the prayer over Lady Fāṭimah al-Zahrā''s body and buried her at night. Imam al-Ḥasan, Imam al-Ḥusayn and a few close companions were witnesses. 'Alī ('a) dug many graves in al-Baqī' cemetery to confuse the wrongdoers; and, they were thus unable to discover the location of Fāṭimah's grave. Certainly, Imam 'Alī ('a), Zahrā''s children, their close companions, and all of the following Imams ('a) knew the location of the grave. However, because of her explicit instructions, they did not reveal it and the location remains hidden.

Shaykh al-Mufīd has narrated a tradition from Imam al-Ṣādiq ('a) regarding the occasion when Abū-Bakr and 'Umar spoke with 'Alī ('a) after Lady Fāṭimah's burial.[1]

Shaykh al-Kulaynī has quoted Aḥmad ibn Muḥammad ibn Abī-Naṣr as saying, "I asked Imam al-Riḍā ('a) about the location of Fāṭimah's grave. He said, 'She was buried in her house. When the Banū-Umayyah (the Umayyads) enlarged the mosque, it (her grave) became part of it.'"[2]

Her Merits

Many scholars have written books about the attributes and virtues of Lady Fāṭimah ('a). The truth is that her attributes are so numerous that it is impossible to describe them all. Let it be said that Fāṭimah ('a) is the mother of eleven Imams who have been chosen by God. That which follows touches on just a small portion of the reality of the life of this jewel of existence.

The Messenger of God (ṣ) and Fāṭimah ('a)

Ibn al-Athīr[3] and al-Ṭabarānī[4] quote Imam 'Alī ('a) as saying that the Prophet told Fāṭimah ('a), "God becomes angry when you become angry, and God is satisfied when you are satisfied."[5] Shaykh al-Ṣadūq and 'Allāmah al-Majlisī

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1. *Al-Ikhtiṣāṣ*: p. 185.

2. *al-Kāfī*: vol. 1, p. 461.

3. 'Alī ibn Muḥammad ibn Muḥammad ibn 'Abd al-Karīm ibn 'Abd al-Wāḥid al-Shaybānī was well-known as Ibn al-Athīr al-Jazarī. He was a historian, transmitter of traditions, scholar, and one who had memorized the Qur'ān. He was born in 550 or 555 AH in Mosul and died in 630 AH. He has written many books, such *as al-Kāmil fī al-Tārīkh.*

4. Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayr al-Lakhamī al-Ṭabarānī (or Abu'l-Qāsim) was a transmitter of traditions and one who had memorized the Qur'ān. He was born in 260 AH in Syria and died in 378 AH in Isfahān. He traveled to many countries in order to acquire traditions. He wrote many books, such as *al-Mu'jam al-Kabīr.*

5. *Usd al-Ghābah*: vol. 5, p. 522; *al-Mu'jam al-Kabīr*: vol. 22, p. 402.

also have recorded several versions of this tradition.[1] It is also related from the Prophet (ṣ) that he said, "Surely, Fāṭimah is a part of my body. Any one who angers her, angers me..."[2]

Ibn al-Athīr has written that 'Alī ('a) said, "I asked the Prophet, 'Who do you love more, me or Fāṭimah?' He said, 'Fāṭimah is more beloved than you, and you are dearer than her.'"

Zayd ibn Arqam[3] said, "The Prophet (ṣ) told 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, 'Whoever is at ends with you, I am at ends with him. And, whoever is at peace with you, I am at peace with him.'"[4] Ibn 'Abbās said, "Whenever the Prophet was leaving on a trip, Fāṭimah ('a) was the last person he said goodbye to. And, whenever he returned, Zahrā' ('a) was the first person he would go to see."

It is reported that 'Ā'ishah said, "Whenever Fāṭimah came to the Prophet (ṣ), he would stand up before her, go to her, kiss her head, and give his place to her. If the Messenger of God (ṣ) came to Fāṭimah, she would go to welcome the Prophet, they would kiss each other, and they would begin to talk together."[5] If Fāṭimah ('a) didn't have an esteemed position before God the Almighty, the Prophet (ṣ) wouldn't have acted with her in this way.[6]

Ibn 'Abbās and others have said that the Prophet drew four lines on the ground and said, "'Do you know what these lines are?' The people said, 'God and His Prophet know better.' He then said, 'The best women in heaven are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān, and Āsiyah bint Muzāḥim.'" The Prophet has praised Fāṭimah ('a) and her dear mother, Khadījah ('a) in other similar speeches, for example when he said, "The best women in heaven are four: Fāṭimah, Khadījah, Maryam and Āsiyah." "The best women in heaven are Maryam and Fāṭimah the daughter of Muḥammad." "The

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1. *Al-Mu'jam al-Kabīr*: vol. 22, p. 401; *'Uyūn Akhbār al-Riḍā*, vol. 2, p. 29; *Biḥār al-Anwār*: vol. 43, pp. 19, 20, and 22.

2 *Yanābī' al-Mawaddah*: vol. 1, p. 169; *Biḥār al-Anwār*: vol. 43, p. 39.

3. Zayd ibn Arqam al-Ansārī al-Khazrajī was a companion of the Prophet (ṣ), Imām 'Alī, Imām al-Ḥasan, and Imām al-Ḥusayn ('a). He participated in approximately 17 battles alongside the Prophet (ṣ). Shaykh al-Ṭūsī has mentioned his name in different ways. (*Tanqīḥ al-Maqāl*: vol. 1, p.461)

4. *Usd al-Ghābah*: vol. 5, p. 522.

5. *Biḥār al-Anwār*: vol. 43, p. 40.

6. *Biḥār al-Anwār*: vol. 43, p. 40; *al-Istī'āb*: vol. 4, p. 1895; *Usd al-Ghābah*: vol. 5, p. 523.

best women in the universe are Maryam, Khadījah, Fāṭimah, and Āsiyah."[1]

The Messenger of God (ṣ) told Fāṭimah ('a), "Dear Fāṭimah I give you good news that God the Almighty has chosen you above all the women in the universe and all the women in Islam, which is the best religion."[2]

Imam al-Ṣādiq ('a) quoted his forefathers as reporting that the Prophet said, "When the Judgment Day comes, a caller from inside the Throne will announce, 'O people, close your eyes, for the daughter of the one dear to God (i.e. the Prophet) is going towards her castle...'"[3]

The Holy Prophet Muḥammad (ṣ) has often stated in similar ways, "Fāṭimah is part of my body, the light of my eyes, and the fruit of my heart. Whoever does evil towards her, does evil to me. And, whoever makes her happy makes me happy. She will be the first of my family to join me." Regarding Fāṭimah ('a), her husband, and children, he said, "O Lord, you know that these are my household and the dearest people to me. Thus, love whoever loves them, be an enemy to whoever is their enemy, help whoever helps them, and ..."[4]

'Umar ibn al-Khaṭṭāb quotes the Prophet as saying, "Fāṭimah, 'Alī, al-Ḥasan and al-Ḥusayn will be in heaven under a white dome with the Throne of the Beneficent (God) as its ceiling."[5]

Zahrā"s Position

Imam al-Ṣādiq ('a) said, "If the Commander of the Faithful (Imam 'Alī ibn Abī-Ṭālib) had not married Zahrā' ('a), there would have been no one on earth to match her until the Judgment Day."[6] He also said, "Fāṭimah has been called Zahrā' (luminous) because the Almighty God created her from the light of His Magnificence. When this light shone, the skies and the earth were lit up, the angels' eyes were closed, and they bowed down before God. They said, 'O Our Lord and Master, what is this light?' God revealed to them, 'This is a light from My Light which has a place in the heavens. I brought it out from My

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1. *Al-Istī'āb*: vol. 4, p. 1895; *al-Mu'jam al-Kabīr*: vol. 22, p.402; *Biḥār al-Anwār*: vol. 43, p. 51; *Rayāḥīn al-Sharī'ah*: vol. 1, p. 218.
2. *Biḥār al-Anwār*: vol. 43, p. 36.
3. *Biḥār al-Anwār*: vol. 43, p. 62; *Usd al-Ghābah*: vol. 5, p.523, from Imām 'Alī ('a); *al-Mu'jam al-Kabīr*: vol. 22, p. 400, from Imām 'Alī ('a).
4. *Biḥār al-Anwār*: vol. 43, pp. 23, 24, 39; *A'lām al-Nisā'*: vol. 4, p. 125.
5. *Biḥār al-Anwār*: vol. 43, p. 76.
6. *Al-Kāfī*: vol. 1, p, 461; *Kitāb al-Ḥujjah*, the section regarding Zahrā's ('a) birth; *Biḥār al-Anwār*: vol. 43, p. 10; *'Ilal al-Sharā'*': p. 178.

Magnificence. I will put it in the loins of one of My messengers whom I consider to be the best. Holy Imams who will be steadfast in obedience to My Commands will come from this light.'"[1]

Imam al-Ṣādiq ('a) was once asked, "Why was Fāṭimah called Zahrā'." He replied, "Because, when she was standing in prayer, her light shone for those in heaven the way the stars shine for people on earth."[2]

Yūnus ibn Ẓabyān al-Kūfī[3] has said, "Imam al-Ṣādiq ('a) said, 'Do you know what the meaning of the term Fāṭimah (the detached) is?' I said, 'O my master, please tell me why she was named Fāṭimah.' The Imam said, 'She is safe and detached from polytheism.'"[4]

Abū-'Abdullāh (Imam al-Ṣādiq) also said, "Fāṭimah was called al-Muḥaddathah (the one who receives the transmissions of angels) because, angels descended from heaven and called to her the same as they called to Maryam (Mary) the daughter of 'Imrān. They said, 'O Fāṭimah, God chose you, purified you, and chose you from among all women.'"[5]

The Messenger of God (ṣ) stated, "'O Fāṭimah, do you know why you have been named Fāṭimah?' Then 'Alī ('a) asked, 'O Prophet, why has she been so named?' He said, 'Because she and her followers will be saved from the fire.'"[6]

Ibn Abi'l-Ḥadīd said, "'Alī's marriage to her (Fāṭimah) occurred when God married them (in heaven) with the angles as witnesses."[7]

Zahrā"s Worship

Imam al-Ḥasan ('a) said, "There has never been any one who worshipped God better than Fāṭimah ('a) did. She would stand [for a long time in prayer] until her feet swelled." He also said, "My mother worshipped [God] in her prayer niche (*miḥrāb*) a great deal and I heard her praying for all the believers, except herself..."[8]

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1. *Biḥār al-Anwār*: vol. 43, pp. 12, 14, 15.
2. *'Ilal al-Sharā'i'*: p. 181.
3. Shaykh al-Tūsī has introduced him as one of Imām al-Ṣādiq's ('a) companions and said he has written a book.
4. *Dalā'il al-Imāmah*: p. 10.
5. *Dalā'il al-Imāmah*: p. 11.
6. *'Ilal al-Sharā'i'*: p. 179.
7. Commentary on *Nahj al-Balāghah*: vol. 9, p. 193.
8. *Biḥār al-Anwār*: vol. 43, pp. 76, 82; *Rayāḥīn al-Sharī'ah*: vol. 1, p. 179.

Zahrā"s Contentment and Forbearance in Difficulties

Whenever a poor person came to the door of Fāṭimah's ('a) house, she gave them something, even if it was the last bit of bread for her and her family's nourishment, while they remained hungry. `Allāmah al-Majlisī quotes a tradition from Jābir ibn 'Abdullāh [1] as saying, "One day, the Prophet (ṣ) and I went to [the home of] Fāṭimah ('a). Her face was pale, and the Prophet (ṣ) asked, 'Why is your face pale?' She replied, 'O Messenger of God, it is from hunger.' The Prophet (ṣ) said, 'O my Lord, please remove her hunger and take away her difficulties.'" Jābir said, "By God, after his prayer was finished, Fāṭimah's ('a) face filled with color and, after that day, she never suffered from hunger."[2]

One day, the Prophet (ṣ) and the people were waiting for Bilāl, the official caller to ritual prayers (*muezzin;* one who proclaims the hours of prayer). When he arrived, the Prophet (ṣ) asked why he was late. Bilāl said, "I went to Fāṭimah to repay a debt. She was grinding flour and her son, Ḥasan, was near the mill crying. I asked her which job I could do for her, pick up the child or grind the flour? She replied, 'I'll take care of the child.' So, I took over the grinding, and that is why I am late." The Prophet (ṣ) said, "You were merciful to her. May God be merciful to you."[3]

The heavy work in the house, such as grinding flour and baking bread hurt Zahrā"s hands. 'Alī ('a) told her to go to the Prophet (ṣ) and ask for a servant. Fāṭimah ('a) went to the Prophet. She was shy at first, and did not say anything, but finally made her request. The Prophet (ṣ) said, "I will teach you an invocation (*dhikr*) that will both help you and bring you reward, in order that you will not lose any of your merit." He taught her *Fāṭimah's Invocation* (34 times *allāhu-akbar*, 33 times *alḥamdulillāh* and 33 times *subḥānallāh*.[4]

Salmān[5] said, "Fāṭimah was grinding oats to make flour, and al-Ḥusayn was crying because he was hungry. I said, 'O Daughter of the Prophet! Why don't you ask Fiḍḍah[6] to help you?' She replied, 'The Prophet (ṣ) said that the

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1. He was one of the companions of the Prophet (ṣ). His traditions are accepted both by the Sunni and the Shī'ah.

2. *Biḥār al-Anwār*: vol. 43, p. 62.

3. *Biḥār al-Anwār*: vol. 43, p. 76.

4. *Man-lā-yaḥḍuruhu'l-faqīh*: vol. 1, p. 320.

5. Salmān al-Fārisī (the Persian), was one of the Holy Prophet's companions. He was very knowledgeable and the Prophet (ṣ) loved him greatly.

6. Fiḍḍah was a virtuous woman who helped Lady Fāṭimah ('a). Her story is told in a later chapter.

housework should be divided such that Fiḍḍah works one day and I work one day. Fiḍḍah worked yesterday.'"[1]

From what has been said, it is clear that the Prophet (ṣ) gave away none of the many spoils of war, wealth, or prisoners of war which were under his control to Zahrā' ('a). And, this was despite his love for his daughter and the fact that he was the ruler of the Muslims. Instead, he encouraged her to piety and taught her to praise God, and she accepted this. Her submission to the commands of God and satisfying Him and His Messenger shows the high degree of her faith and the purity of her devotion to God.

Many times there was nothing to eat in the house, but Fāṭimah ('a) never complained, because she did not want 'Alī ('a) to be ashamed or unhappy. And, in appreciation of this honor, God sent food, fruit and clothing down to her.[2] Accounts of Zahrā''s generosity and sacrifices are so many and so well-known that it is unnecessary to repeat them all here.[3]

Fāṭimah's excellence and virtue were so great that 'Ā'ishah could not keep from speaking of it. She said, "I have never seen anyone more like the Prophet (ṣ) than Fāṭimah. Whenever she entered the room, the Prophet (ṣ) stood up, was kind to her, and seated her close to himself." 'Ā'ishah also said, "I never saw anyone more truthful than Fāṭimah, except for her children."[4]

When someone asked 'Ā'ishah why she rebelled against 'Alī, she said, "Leave me alone! By God, there was none more beloved among men to the Prophet than 'Alī, and there was none more beloved among the women than Fāṭimah." Ibn 'Abd al-Barr and Ibn al-Athīr have related a tradition from Jumay' ibn 'Umayr in which he said, "'I asked 'Ā'ishah, 'Who was the most beloved to the Prophet (ṣ)?' She said, 'Fāṭimah.' I asked, 'And, among the men?' She said, ''Alī.'"[5]

The Qur'ān and Fāṭimah ('a)

There are several instances where verses of the Qur'ān were revealed about Zahrā' ('a), as mentioned in Qur'ānic commentaries. Both Sunnī and Shī'ah sources say that the Chapter: The Man (al-Insān) has been revealed about

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1. *Biḥār al-Anwār*: vol. 43, p. 28.
2. *Biḥār al-Anwār*: vol. 43, pp. 59, 68, 73, 77.
3. *Rayāḥīn al-Sharī'ah*: vol. 1, pp. 180-85; *Biḥār al-Anwār*: vol. 43, p. 81.
4. *Al-Istī'āb* vol. 4, p. 1896; *Biḥār al-Anwār*: vol. 43, pp. 25 and 68.
5. *Biḥār al-Anwār*: vol. 43, p. 38; *al-Istī'āb*: vol. 4, p. 1897; *Usd al-Ghābah*: vol. 5, p. 522.

Fāṭimah ('a), her husband and sons.[1] When the Prophet (ṣ) entered in a reciprocal invocation of God's curse on the lying party (*mubāhalah*) with the Christians of Najrān, verse 3 of the Chapter: The Family of 'Imrān (Āl-'Imrān) was revealed saying, "*... say: Come let us call our sons and your sons and our women and your women and our near people and your near people...*'" When this verse was revealed, the Prophet (ṣ) took Fāṭimah, 'Alī, al-Ḥasan and al-Ḥusayn ('a) with himself. He then said, "These are my family."[2] The Prophet (ṣ) took none of his wives, and only took Fāṭimah from among the women. Thus, Fāṭimah was what was meant by "our women" in this verse.

Lady Fāṭimah ('a) is a member of the Prophet's household, about which the Qur'ān says, "*God only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying.*"[3] This verse shows her immaculateness. Aḥmad ibn Ḥanbal[4], through ten different chains of transmission, has said that this verse has been revealed about the members of the Prophet's family, meaning Fāṭimah, her husband and her children. Al-Ṭabarānī quotes a tradition from Anas ibn Mālik[5] that the Prophet (ṣ) repeated this verse many times in relation to Fāṭimah and her family.

Aṭā' ibn Yasār[6] quotes a tradition from Ummu-Salamah (whose biography is included in this book) as saying, "When the Prophet and his family were huddled under a cloak, Jabra'īl revealed this verse. I said, 'O, Prophet, am I not from among your family?' He said, 'You will find salvation.'"[7]

Al-Bayḍāwī[8] has written that, when this verse was revealed, the family of the

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1. *Tafsīr al-Kashshāf*: vol. 4, p. 670; *al-Tibyān*: vol. 10, p. 211; *Biḥār al-Anwār*: vol. 35, pp. 237-257.

2. *Al-Mustadrak 'alā al-Ṣaḥīḥayn*: vol. 3, p. 15; *Biḥār al-Anwār*: vol. 35, pp. 257-271.

3. The Holy Qur'ān, Sūrah al-Aḥzāb, 33.

4. Aḥmad ibn Muḥammad ibn Ḥanbal al-Shaybānī al-Marūzī al-Baghdādī was the founder of the Ḥanbalī (Sunni) school of thought. He was born in 164 AH in Baghdad. He wrote many books, including *al-Musnad* and *Kitāb al-Zuhd*.

5. He was one of the Prophet's companions. His mother is mentioned in this book.

6. Aṭā' ibn Yasār, Abū-Muḥammad, was a follower of the Prophet (ṣ) and a transmitter of traditions.

7. *Al-Mu'jam al-Kabīr*: vol. 22, p. 402; *Usd al-Ghābah*: vol. 5, p. 521; *Biḥār al-Anwār*: vol. 35, pp. 207-226; *Taysīr al-Wuṣūl*: vol. 3, p. 259; *al-Istī'āb*: vol. 3, p. 37.

8. 'Abdullāh ibn 'Umar ibn Muḥammad ibn 'Alī al-Bayḍāwī al-Shāfi'ī al-Qāḍī (the judge) was knowledgeable in jurisprudence, Qur'ānic commentary, Islamic principles, Arabic, logic, and traditions. He died in Tabriz in 685 AH. He was the author of many books, such as his commentary on the Qur'ān, *Anwār al-Tanzīl fi al-Tafsīr*. (*Mu'jam*

Prophet (ṣ) was gathered together under a cloak.[1]

Al-Suyūṭī[2] has also recorded that this tradition from Ummu-Salamah was revealed about this family.[3]

Fāṭimah's Book (*Muṣḥaf*)

After the death of the Prophet (ṣ), sorrow and sadness engulfed Fāṭimah ('a). The angel Jabra'īl would descend on her to talk with and console her. He would tell her about how the Prophet was and his place in heaven. He also told her about what was to happen to her children in the future. 'Alī ('a) wrote this information down, and in this manner, Fāṭimah's Book was written. This book is not the Qur'ān or what is compulsory and what is forbidden. But rather, it contains knowledge of what will happen in the future.[4]

Abū-Ja'far al-Ṣaffār,[5] relying on his sources, quotes a tradition from Abū-Ḥamzah[6] that Imam al-Ṣādiq ('a) said, "There are no parts of God's Book (the Qur'ān) in Fāṭimah's Book. However, it contains matters which were revealed to her after the death of her father."[7]

The fact that, during a short period of time, Jabra'īl repeatedly descended upon Zahrā' ('a) is not a simple matter. This is seen no other place in history other than Jabra'īl descending upon the great prophets repeatedly in this short time. And, it is not written that Jabra'īl descended upon the Imams either. It was due to the vastness of Fāṭimah's ('a) being that it was possible for her to be in contact with Jabra'īl in this way.

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al-Mu'allifīn: vol. 6, p. 97)

1. *Anwār al-Tanzīl*: vol. 2, p. 245.

2. 'Abd al-Raḥmān ibn Abī-Bakr ibn... al-Sayūṭī at-Ṭawlūnī al-Miṣrī al-Shāfi'ī was well-learned in the different sciences. He was born in 849 AH and died in 911 AH in Egypt. He was the author of many books, including *al-Durr al-Manthūr fī al-Tafsīr bi'l-Ma'thūr.*

3. *Al-Durr al-Manthūr*: vol. 5, p. 198.

4. *A'lām al-Nisā'*: vol. 4, p. 128.

5. Abū-Ja'far Muḥammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār al-Qummī was one of the most important transmitters of traditions in the third century. He died in 290 AH. He wrote the book *Baṣā'ir al-Darajāt.*

6. Thābit ibn Dinār was a transmitter of traditions and companion of Imam al-Sajjād, Imām al-Ṣādiq and Imām al-Kāẓim ('a). His father was among the companions of Imām 'Alī ('a)

7. *Baṣā'ir al-Darajāt*: part 3, p. 159.

The Blessings for Recitation of Fāṭimah's Invocation

Shaykh al-Kulaynī[1] has related many traditions regarding the blessings and merit for reciting Fāṭimah's Invocation (*tasbīḥ al-zahrā'*), including those that follow. He has recorded from 'Abdullāh ibn Sinān[2] that Imam al-Ṣādiq ('a) said, "Any one who recites Fāṭimah's Invocation (after the daily prayer), will be forgiven by God before he stands up." Shaykh al-Kulavnī has quoted Imam al-Bāqir ('a) as saying, "There is nothing better with which to praise God than Fāṭimah's Invocation. If there had been something better, the Messenger of God (ṣ) would have given it to Fāṭimah ('a)." He has also quoted Abū-'Abdullāh[3] ('a) as saying, "Reciting Fāṭimah's Invocation after each daily prayer is better to me than praying a thousand cycles of prayer."[4] In addition, this invocation helps to refresh a person and gives energy.

The Intercession of Fāṭimah ('a)

Lady Fāṭimah al-Zahrā' ('a) shall intercede for others on the Judgment Day. Furāt[5], in his book on the exegesis on the Qur'ān (*tafsīr*), quotes Ibn 'Abbās[6] as saying that he heard Imam 'Alī ('a) say, "One day the Prophet went to Fāṭimah, and she was upset about the Day of Resurrection and the Judgment Day. The Prophet (ṣ) told us about that day, and said the Angel Jabra'īl will say, 'O Fāṭimah, state your request.' She will reply, "O My Lord, my request is about my followers." The Almighty God will say, "I have forgiven all of them." Fāṭimah will say, "My children's followers." God will say, "I have forgiven

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1. Muḥammad ibn Ya'qūb ibn Isḥāq al-Kulaynī al-Rāzī Baghdādī (Abū-Ja'far) was a Shī'ah jurisprudent, knowledgeable about traditions, a scholar, and a top religious jurisprudent. He lived in Baghdād, and died in 329 AH. One of his works is *al-Kāfī*. (*Mu'jam al-Mu'allifīn*: vol. 12, p. 116)

2. 'Abdullāh ibn Sinān ibn Ẓarīf was a transmitter of traditions, related traditions from Imām al-Ṣadiq's, was the treasurer for al-Manṣūr, al-Mahdī, al-Hādī, al-Rashīd, and the 'Abbāsid rulers. He lived in al-Kūfah, and wrote the book *Yawm wa Laylah*. (*Rijāl al-Najjāshī*: p.148; *al-Fihrist* by al-Ṭūsī: p. 101; *Mu'jam al-Mu'allifīn*: vol. 6, p. 62)

3. This is an epithet used for Imām al-Ṣādiq ('a).

4. *Al-Kāfī*: vol. 3, pp. 342-343.

5. Furāt ibn Ibrāhīm ibn Furāt al-Kūfī was a Qur'ānic commentator and collector of traditions from the Imams ('a). Most of these traditions were related by al-Ḥusayn ibn Sa'īd al-Kūfī al-Ahwāzī who was from Qum. He was a companion of the Imams al-Riḍā, al-Jawād, and al-Hādī ('a). This book is one of the sources used for *Biḥār al-Anwār*. He died in 300 AH.

6. 'Abdullāh ibn 'Abbās was the Prophet's (paternal) cousin, and a companion of both the Prophet and Imam 'Alī ('a). He is the author of many Qur'ānic commentaries and a collector of traditions.

them." Fāṭimah will say, "My Lord, my followers' followers." God will say, "Go. Everyone connected with you will be in the Garden with you."[1]

Ibn 'Abbās has related a tradition from the Prophet (ṣ) where he said, "It is as if I see my daughter Fāṭimah on the Judgment Day leading the women of my nation to heaven. Every woman who does her five daily prayers, fasts during the month of Ramaḍān, goes for Ḥajj if she is able, pays the Islamic tax on her money, obeys her husband, and accepts the leadership of 'Alī after me will enter heaven with the intercession of my daughter Fāṭimah."[2]

Fāṭimah's Speeches and Sermons

Fāṭimah's powerful speeches and stirring sermons were in response to the injustices perpetrated against her and her husband, Imam 'Alī ('a). They had been deprived of their rights and were the victims of the unfaithfulness of the people of al-Madīnah towards the family of the Prophet (ṣ). These orations and the oppression against this family are so well-known, that despite the attempts of some Sunnī writers to reject and suppress these facts, they have not been successfully hidden. They still shine in the darkness of history. Some knowledgeable Sunnī as well as Shī'ah historians have recorded Zahrā''s speeches. Some examples follow.

Ibn Ṭayfūr[3], a prominent Sunnī theologian, and Ibn Abi'l-Ḥadīd[4] have quoted Zahrā''s speech in their books.[5] Ibn Abi'l-Ḥadīd has narrated from al-Jawharī[6] that this speech is authentic and reliable. Al-Suyūṭī has written that Ibn Qutaybah said, "These statements are authentic, and this statement shows that this speech is not false."[7]

'Umar Riḍā Kaḥḥālah has recorded Lady Fāṭimah's speech when she spoke to Abū-Bakr and her response to some women who had come to see her, telling

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1. *Tafsīr Furāt*: p. 172; *Biḥār al-Anwār*: vol. 43, pp. 225-227.

2. *Al-Amālī* by Shaykh al-Sadūq: p. 291.

3. Abu'l-Faḍl, Aḥmad ibn Abī-Ṭāhir ibn Ṭayfūr, from Marw, was a poet, collector of traditions, and rhetorician. He was born in 204 AH in Baghdad, and died in 280 AH. He wrote: *al-Manthūr wa'l-Manẓūm* (in 14 volumes), *Mu'jam al-Mu'allifīn*: vol. 1, p. 256.

4. He wrote a commentary on the book *Nahj al-Balāghah*.

5. *Balāghāt al-Nisā'*: p. 23; *Sharḥ Nahj al-Balāghah*: vol. 4, p. 87.

6. Abū-Bakr ibn 'Abd al-'Azīz al-Jawharī was the author of *al-Saqīfah*. He died in 298 AH. He was a trusted Sunni transmitter of traditions.

7. Refer to *Rayāḥīn al-Sharī'ah*: vol. 1, pp 311, 314, 333 and vol. 2, p. 44.

them about the unfaithfulness of the people.[1]

Words of Some Noble People Regarding Fāṭimah ('a)

The reason for mentioning these words is to show that knowledgeable people from different schools of thought in different eras all agreed on Zahrā''s exalted position.

Ibn 'Abd al-Barr said, "Fāṭimah, the Prophet's daughter, is the chief of the women of the universe. May peace be upon her and her father."[2]

Ibn al-Athīr has written, "Fāṭimah, the Prophet's daughter, is the chief of the women of the universe except for Maryam ('a). May God's peace be upon them both."[3]

Al-Ṭabarānī has written, "Fāṭimah ('a) was the youngest daughter of the Prophet (ṣ) and the dearest to him. The Prophet's fondness for her is why I begin the discussion of the women transmitters of traditions with her name."[4]

Aḥmad ibn Ḥanbal has listed her among the women transmitters of traditions from the Messenger of God (ṣ).[5]

Mīrzā Astarābādī[6] has written, "Fāṭimah ('a) is pure and sinless, her speech is absolutely reliable, and her position is higher than that to compare her to others or consider her to be at their level."[7]

Āyatullāh Khū'ī[8] has said, "She was sinless according to our religion's basic beliefs. If 'Alī had not existed, there would have been no one to match her. Because, according to traditions from both groups (Sunnī and Shī'ah), she is

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1. *A'lām al-Nisā'*: vol. 4, pp. 117 and 129. (A part of this speech is written from the words of her daughter, Zaynab ('a), in the section about her.)
2. *Al-Istī'āb*: vol. 4, p. 1983.
3. *Usd al-Ghābah*: vol. 5, p. 519.
4. *Al-Mu'jam al-Kabīr*: vol. 22, 397.
5. *Al-Jāmi' fī'l-'Ilal wa Ma'rifat al-Rijāl*: p. 244
6. Mīrzā Muḥammad ibn 'Alī ibn Ibrāhīm Istarābādī al-Shī'ī lived in Najaf and died in 1028 AH. He was a jurisprudent, transmitter of traditions, an expert on distinguished persons [of Islam] and the author of many books, including *Manhaj al-Maqāl fī Tahqīḥ Aḥwāl al-Rijāl* (*Mu'jam al-Mu'allifīn*: vol. 10, 298).
7. *Manhaj al-Maqāl*: p. 400.
8. Āyatullāh Sayyid Abu'l-Qāsim al-Mūsawī al-Khū'ī was a religious authority (*marji' taqlid*) for the world's Shī'ah population. He was contemporary, and passed away in 1411 AHL. He was the author of many books, including *Mu'jam Rijāl al-Ḥadīth* (in 23 volumes) and *Tafsīr al-Bayān*.

the chief of the women of the universe."[1]

'Allāmah Māmqānī has mentioned her among the women transmitters of traditions, and has written, "It is a basic part of our belief that she was sinless, and her words are proof. According to both groups (Shī'ah and Sunnī) she is the chief of the women of the universe."[2]

Imam Khumaynī[3] said, "Lady Fāṭimah ('a) was a spiritual woman, a heavenly woman, a human being with all its meaning, an exemplary human being, the epitome of womanhood, and the epitome of mankind."[4]

Lines of Transmission

She has related traditions from her father the Messenger of God (ṣ). Those who have transmitted traditions from her include: 'Alī ibn Abī-Ṭālib ('a) (her husband), Imam al-Ḥasan ibn 'Alī ('a) (her son), Imam al-Ḥusayn ibn 'Alī ('a) (her son), Zaynab bint 'Alī (her daughter), Fāṭimah bint al-Ḥusayn (her granddaughter, yet in a form of an interruptedly report), Ummu-Salamah, Salmā Ummu-Rāfi', 'Ā'ishah, Anas ibn Mālik, Ibn 'Abbās, and Asmā' bint 'Umays.[5]

Traditions Narrated by Her

Lady Fāṭimah al-Zahrā' ('a) was one of the fourteen infallibles and a transmitter of traditions from her esteemed father, the Messenger of God (ṣ). Al-Ṭabarānī and al-Majlisī, relying on their sources, have quoted Imam al-Ḥusayn ('a) as saying that his mother, Lady Fāṭimah al-Zahrā' ('a) narrated, "The Prophet (ṣ) came to our home at the night of 'Arafah and said, 'God is pleased with all of you, and forgives you, especially 'Alī. This is because I am sent by God to you that I say this, not because you are my family. This is Jabra'īl who reports that, 'A person who likes ''Alī during his life and after his death is prosperous. And, wretched is the person who is at ends with 'Alī during his life and after his death.''"[6]

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1. *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 198.
2. *Tanqīḥ al-Maqāl*: vol. 3, p. 81.
3. Rūhullāh ibn Sayyid Muṣṭafā ibn Sayyid Aḥmad al-Mūsawī al-Khumaynī was born in 1320 AH in Khumayn, died in 1409 AH, and was the leader of the Islamic Revolution in Iran. He was a worldwide religious leader (*marji' taqlīd*) and the author of many books, such as *Miṣbāḥ al-Hidāyah Ilā al-Khilāfah*.
4. *Ṣaḥīfat al-Nūr*: vol. 6, p. 185.
5. *Tahdhīb al-Tahdhīb*: vol. 6, p. 608; *Tahdhīb al-Kamāl Fī Asmā' al-Rijāl*: p. 247.
6. *Al-Mu'jam al-Kabīr*: vol. 22, p. 415.

Al-Ṭabarānī, relying on his sources, has quoted 'Ikrimah who quoted ibn 'Abbās, who narrated that Fāṭimah ('a) said, "The Prophet (ṣ) said, 'News has been given to me of my death.' Fāṭimah cried and the Prophet (ṣ) told her, 'Don't cry, you will be the first among my family to join me.' Ibn 'Abbās says, 'I told her, 'I saw you crying and then laughing.' She said, 'He told me that the time of his death had come, and I cried. Then he told me that I would be the first among his family to join him and I laughed.'"[1]

Kāndihlawī[2] has recorded the speeches of Fāṭimah ('a) to Anas after the burial of the Prophet (ṣ).[3]

Ibn al-Athīr has quoted from Fāṭimah bint al-Ḥusayn ('a) that Lady Fāṭimah ('a) said, "Every time the Prophet (ṣ) entered the mosque, it (the mosque) would say hello and ask for peace upon Muḥammad. And, he would say, 'My Lord, forgive my sins and open the doors of your mercy upon me.' And, every time he would exit he would say, 'My Lord, forgive my sins and open the doors of your excellence upon me.'"[4]

Aḥmad ibn Ḥanbal, al-Ṭabarānī and al-Majlisī have also transmitted many traditions from Lady Fāṭimah ('a).[5]

Lady Fāṭimah ('a) was one of the recorders of traditions from the Prophet Muḥammad (ṣ) and she has transmitted 18 traditions from him. The *Ṣiḥāḥ al-Sittah*[6] have reported these traditions.[7]

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1. Ibid.

2. Muḥammad Yūsuf ibn Shaykh Muḥammad Ilyās al-Kāndihalawī was born in 1335 AH in Dehli, India and died in 1384 AH in Pakistan. He participated in the classes of great men. He was a contemporary writer and evangelist. He wrote the book *Ḥayāt al-Ṣaḥābah*.

3. *Ḥayāt al-Ṣaḥābah*: vol. 2, p. 435.

4. *Usd al-Ghābah*: vol. 5, p. 524; *al-Mu'jam al-Kabīr*: vol. 22, p. 423.

5. Aḥmad ibn Ḥanbal, *al-Musnad*: vol. 6, pp. 77, 282, 283, and 240; *al-Mu'jam al-Kabīr*: vol. 22, pp. 397-424; *Biḥār al-Anwār*: vol. 36, pp. 351, 352.

6. *Al-Ṣiḥāḥ al-Sittah* are six major collections of traditions that have been recorded by Sunni scholars. They are considered to be reliable and trustworthy by the Sunni scholars. They are: *al-Jāmi' al-Ṣaḥīḥ* by al-Bukhārī, *al-Ṣaḥīḥ* by Muslim al-Nayshābūrī, *al-Sunan* by Ibn Mājah, *al-Sunan* by al-Tirmidhī, *al-Sunan* by Abū-Dāwūd, and *al-Sunan* by al-Nasā'ī.

7. *Tahdhīb al-Tahdhīb*: vol. 12, p. 440; *A'lām al-Nisā'*: vol. 4, p. 128.

2. Āminah bint Wahab

Āminah was the daughter of Wahab ibn 'Abd-Manāf, and she was the mother of the Messenger of God (ṣ). She was from the tribe of the Quraysh, and her mother's name was Barrah.[1] She was the wife of Abdullāh the son of 'Abd al-Muṭṭalib al-Hāshimī. Her son, Muḥammad (ṣ), was born after the death of her husband, and she passed away when he was six years old. Her ancestors were from al-Madīnah. She had a brother who was the maternal uncle of the Prophet (ṣ). The tribe of Banū-Zuhrah was also called the Prophet's (ṣ) uncles, because Āminah was from this tribe.[2] Every year Āminah would go on a pilgrimage from Makkah to al-Madīnah to the site of her husband's grave and to visit her brothers. She was accompanied by 'Abd al-Muṭṭalib and Ummu-Ayman on her last trip, and passed away on the return trip to Makkah in a place by the name of Abwā'.[3]

'Allāmah al-Majlisī has written extensively about how 'Abd al-Muṭṭalib came to Āminah's family to ask for her hand in marriage for his son, 'Abdullāh, and about the merits of 'Abdullāh.[4] Due to 'Abdullāh's worthiness and the light present in his face, Wahab, the father of Āminah, said, "I give you my daughter and don't want any dowry for her." However, 'Abd al-Muṭṭalib said, "There must be a dowry." In the ceremony where Āminah and 'Abdullāh were married, 'Abd al-Muṭṭalib arose and had a speech. Al-Majlisī has brought this speech in his book. People participated in the wedding party for Āminah and 'Abdullāh for four days and nights.[5]

Her Merits

'Uthmān ibn Ab'l-'Āṣ has said, "My mother witnessed the birth of Āminah bint Wahab the mother of the Messenger of God (ṣ). My mother saw a light come from their house on the night that she was born."[6]

During the lesser pilgrimage to Ḥudaybiyah the Messenger of God (ṣ) got permission from God to visit the grave of his mother. He cried there, and the Muslims cried with him. The Prophet (ṣ) asked for forgiveness for Āminah.[7]

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1. *Biḥār al-Anwār*: vol. 15, p. 98.
2. *Al-Ṭabaqāt al-Kubrā*: vol. 1, p. 116.
3. *A'lām al-Nisā'*, vol. 1, p. 18
4. *Biḥār al-Anwār*: vol. 15, pp. 97 – 102.
5. *Biḥār al-Anwār*: vol. 15, p. 102.
6. *Tārikh al-Ṭabarī*: vol. 1, p. 396.
7. *Al-Ṭabaqāt al-Kubrā*: vol. 1, pp. 116 and 117.

Imam al-Ṣādiq ('a) has said, "The Prophet (ṣ) said, 'I ask forgiveness for four people: Āminah bint Wahab, 'Abdullāh ibn 'Abd al-Muṭṭalib, Abū-Ṭālib, and a man who has a pact of brotherhood[1] with me and asks me to ask for forgiveness for him from God."[2]

Al-Wāqidī has written, "'Abd al-Muṭṭalib called Āminah on the second day after the birth of Muḥammad (ṣ) and said, 'Bring my child, the light of my eye and the fruit of my heart.' Āminah brought him in her arms. 'Abd al-Muṭṭalib said, 'Hide him and don't show him to anyone. The people of Quraysh and Banū-Umayyah are after him.'"[3]

'Allāmah Māmqānī has listed Āminah among the transmitters of traditions of the Messenger of God (ṣ).[4] She has reported about the Prophet's (ṣ) situation as a child. Ummu-Ayman, and Fāṭimah bint Asad have narrated traditions from her.

Ibn Sa'd, relying on his sources, has quoted Āminah bint Wahab, the mother of the Messenger of God (ṣ), as saying, "Giving birth to Muḥammad was much easier than any other birth. There was no difficulty involved. When he was born a light came out of me with him. This light lit up the East and the West. Muḥammad leaned on his hands on the ground and lifted his head to the sky. The palaces and bazaars of Damascus were lit by this light, and I saw them."[5]

Fāṭimah bint Asad told about the birth of the Messenger of God (ṣ) to Abū-Ṭālib that Āminah said, "When he was born he leaned on his hands and lifted his head to the sky. A light arose from him which reached to the sky and filled the horizon." Abū-Ṭālib said, "These are a secret. Don't tell anyone. You will bring his successor into the world."[6]

3. Āminah bint Aḥmad ibn Dhuhal

Āminah, the daughter of Aḥmad ibn Dhuhal ibn Sulaymān al-A'mash, was one of the transmitters of traditions. No report was found on her. Her name was obtained in the reporting of traditions. The text of the traditions and the people from who Āminah relates traditions testify to her being among the Shī'ahh.

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[1] The only person with whom the Holy Prophet (ṣ) had a pact of brotherhood was 'Alī Ibn Abī-Ṭālib.

[2]. *Biḥār al-Anwār*: vol. 8, p. 48.

[3]. *Al-Ṭabaqāt al-Kubrā*: vol. 1, pp. 291.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 69.

[5]. *Al-Ṭabaqāt al-Kubrā*: vol. 1, pp. 116 and 117; *Tārīkh al-Ṭabarī*: vol. 1, p. 395.

[6]. *Al-Kāfī*: vol. 1, p. 454; *Biḥār al-Anwār*, vol. 15, p. 297.

Āminah bint Aḥmad ibn Dhuhal ibn Sulaymān al-A'mash has quoted her father as relating from Sulaymān ibn Mihrān[1] that he said Muḥammad ibn Kathīr told me a tradition that Abū-Khaythma[2] heard 'Abdullāh ibn 'Umar say the Prophet (ṣ) said, "You are given advice by me, and guided by 'Alī." The Messenger of God (ṣ) recited a verse (from the Qur'ān) and continued, "Benevolence comes to you through the existence of al-Ḥasan, and through al-Ḥusayn you will become prosperous or wretched. Know that al-Ḥusayn is one of the doors of Heaven. God will forbid from heaven whoever is his enemy.[3]

4. Āminah Ṭabāṭabā'ī 'Alawī Iṣfahānī

Āminah, the daughter of 'Abbād ibn 'Alī ibn Ḥamzah, was from a well-known family of scholars in Iṣfahān. This family reached a prominent position with regards to leadership and scholarship. And, highly respected scholars and poets have arisen from them in Iraq and the Persian Gulf. The most well-known families include: Ḥakīm, Baḥr al-'Ulūm, Ṭabāṭabā'ī in Karbalā', and Burūjirdī in Qum and Burūjird.[4]

Her Merits

Āminah was a sincere believer, scholar, reformer, eloquent speaker, and one of the transmitters of traditions of the end of the fifth and beginning of the sixth centuries AH in Iṣfahān. She learned traditions from Abū-Muḥammad Rizqullāh Tamīmī.[5]

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1. Sulaymān ibn Mihrān, or Sulaymān al-A'mash, is Abū-Muḥammad al-Asadī. Shaykh al-Ṭūsī has said he was one of the companions of Imām al-Ṣādiq ('a). Ibn Shahr'āshūb has said that he was one of the special companions of Imām al-Ṣādiq ('a). (*Manāqib*, section 4, the chapter on Imamate of Abū-'Abdullāh Ja'far ibn Muḥammad al-Ṣādiq) Ibn Dāwūd has listed him among the authoritative personages. (*Mu'jam Rijāl al-Ḥadīth*: vol. 8, p. 280)

2. Zuhayr ibn Mu'āwiyah al-Ḥadīj, or Abū-Khaythma al-Ja'farī, has been introduced by Shaykh al-Ṭūsī as one of the companions of Imām al-Ṣādiq ('a). However, Āyatullāh al-Khū'ī saw no proof for his reliability according to the words of Abū-Na'īm. (*Mu'jam Rijāl al-Ḥadīth*: vol. 7, p. 296) But, the tradition related from him shows that he is not opposed to the Household of the Prophet ('a). Ibn Ḥajar has related praise of him by the transmitters of traditions. For example, he has said, "Mu'ādh said, 'I swear to God, Sufyān was not more reliable than Zuhayr.'" Or, Aḥmad has said that Zuhayr is more reliable than Mu'ādh. He is truthful... (*Tahdhīb al-Tahdhīb*: vol. 2, p. 209)

3. *Mi'at Manqabah*: p. 22.

4. *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 6.

5. *A'lām al-Nisā'*: vol. 1, p. 14; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 323; *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 6.

5. Āminah 'Alawī Ḥusaynī

Āminah, the daughter of Abū-Muḥammad Sharīf Quraysh 'Alawī Ḥusaynī Madanī Baghdādī (deceased 620 AH), was born in Baghdād and was alive during the month of Rajab in 560 AH. She was the sister of Muḥammad and Fāṭimah, the children of Sharīf Quraysh 'Alawī al-Ḥusaynī.[1]

Her Merits

She learned the sciences from her father and, afterward, attended the class of Shaykh 'Alī Abū-Ṭālib Baghdādī and studied under him. With others (whose names have been recorded in the back of the book by her father as being Sharaf al-Nisā ibn Abī-Ṭālib[2], her brother Muḥammad and her sister Fāṭimah[3]), she studied the text of *Faḍl al-Kūfah*.[4]

6. Āminah Qazwīnī

Āminah, the daughter of Shaykh Muḥammad 'Alī ibn 'Abdul-Karīm[5] ibn Muḥammad Yaḥyā[6] ibn Muḥammad Shafī'ī Qazwīnī, was born in 1202 AH. She was the sister of Shaykh Mīrzā 'Abd al-Wahhāb Qazwīnī[7] and Muḥammad Ṣāliḥ Baraghānī's[8] wife.

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1. *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 159.

2. Sharaf al-Nisā' was the daughter of Abū-Ṭālib al-'Alawī al-Ḥusaynī al-Baghdādī, and the mother of Āminah. Her biography is included in this book.

3. Fāṭimah was the daughter of Muḥammad Sharīf Quraysh. Her biography is included in this book.

4. *Faḍl al-Kūfah* was written by Abū-'Abdullāh Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn al-Ḥusayn ibn 'Abd al-Raḥmān al-'Alawī al-Ḥusaynī, who died in 455 AH. There is a handwritten copy of this book in the Ẓāhirīyyah Library in Damascus and a copy in the Amīr al-Mu'minīn Library in Najaf (*Mustadrak A'yān al-Shī'ah*: vol. 3, p. 91; *al-Dharī'ah*, vol. 16, p. 272).

5. Shaykh 'Abd al-Karīm ibn Muḥammad Yaḥyā al-Qazwīnī was born in 1101 AH and died in 1135 AH. He wrote the books *Naẓm al-Ghurar wa Naḍd al-Durar* (*al-Dharī'ah*: vol. 24, p. 218).

6. Muḥammad ibn Yaḥyā ibn Muḥammad al-Shāfī'ī al-Qazwīnī, was the writer of the book *Tarjumān al-Lughah*, which was written by the order of Shāh Sulṭān Ḥusayn the Safavid.

7. His biography was not found.

8. Ḥājj Mullā Muḥammad Ṣāliḥ Baraghānī al-Qazwīnī, the brother of Ḥājj Muḥammad Taqī Baraghānī (the third martyr), was born in 1200 AH in Baraghānī. He traveled to Qazwīn, Iṣfahān, Khurāsān, Qum and Najaf and studied in these cities. He excelled in learning and virtue and was one of the greatest religious leaders in the Qājār era. He was the author of many books (*A'yān al-Shī'ah*: vol. 9, p. 369).

Her Merits

She studied in her brother's class in 1219 AH, and also studied jurisprudence and principles of faith under her husband's guidance. She learned metaphysics and philosophy in Shaykh Mullā Āghā Ḥakamī Qazwīnī's[1] class in the Ṣāliḥiyyah School, and attended the class of Shaykh Aḥmad Aḥsā'ī[2] in Qazwīn. She reached such a high level of knowledge and expertise that her husband advised women to follow her and consult her regarding religious rulings. Her husband, brother and Shaykh Aḥsā'ī all granted permission to her to transmit traditions.

Āminah was a devout and virtuous woman, dedicated to the worship of God. She held classes for women in Karbalā' and Qazwīn. She has recited a long poem containing 480 couplets about Karbalā' from the words of Zaynab al-Kubrā ('a). She has also written a treatise.[3]

7. Arwā bint al-Ḥārith

Arwā was the daughter of Ḥārith (Ḥarth) ibn 'Abd al-Muṭṭalib ibn Hāshim, and thus the paternal cousin of the Holy Prophet (ṣ) and Imam 'Alī al-Murtaḍā ('a). Her mother was Ghazziyyah bint Qays ibn Ṭarīq... ibn Fahr. She was married to Abū-Widā'ah ibn Ṣabra. Their children were Muṭṭalib, Abū-Sufyān, Ummu-Jamīl, Ummu-Ḥakīm, and Rab'ah. Arwā stayed with her tribe, the Banū-Ḥārith ibn 'Abd al-Muṭṭalib, until she died in al-Madīnah in the year 50 AH during the rule of Mu'āwiyah.

Her Merits

Arwā was a woman of such eloquence that others felt inadequate in her presence. A number of eminent Sunnī and Shī'ah scholars related in their books her discourse with Mu'āwiyah ibn Abī-Sufyān, during which she shamed and disgraced him and showed the truthfulness and justice of the members of the

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1. Ākhūnd Mullā Āghā Ḥakamī was of the Qazwīnī family. He was one of the great philosophers and sages of his time. People came to see him and take advantage of his knowledge. (*Mīnū Daryā Bāb al-Jannah Qazvīn*: vol. 1, p. 375).

2. Aḥmad ibn Zayn al-Dīn Ibrāhīm ibn Ṣaqr ibn Ibrāhīm ibn Dāghī ibn Rāshid al-Ṣaqrī al-Muṭayrafī al-Aḥsā'ī al-Baḥrānī (1166-1241 AH) was an Imami philosopher. He started the religious branch of al-Kashfiyyah about divine inspiration and revelation. The followers of this branch are called Shaykhiyyah. He studied in the state of Fārs in Iran, traveled between Iran and Iraq, and lived in Bahrain. He wrote many books such as: *Jawāmi' al-Kalim* (two volumes containing 100 dissertations on various sciences), *Mabāḥith al-Alfāẓ fī al-Uṣūl*, books of poetry, and others. [*Al-A'lām* by Khayr al-Dīn al-Zarkalī: vol. 1, p. 129]

3. *Mustadrak A'yān al-Shī'ah*: vol. 2, p. 7.

Prophet's family and especially of Imam 'Alī ('a). At the time of this discourse, Arwā was already an old woman.

At the end of Arwā's speech, Mu'āwiyah, in order to compel her to silence, said, "O Aunt! Tell me what you need and put this talk aside." Arwā answered, "Give the order that I should be given two thousand dinars and two thousand dinars and two thousand dinars." Mu'āwiyah asked, "What do you need two thousand dinars for?" Arwā replied, "[With the first two thousand dinars] I want to buy a spring of water on an even and fertile piece of land for the descendants of Ḥārith ibn 'Abd al-Muṭṭalib. The next two thousand dinars I want to spend on assisting young people from the Ḥārith ibn 'Abd al-Muṭṭalib tribe to marry, and the last two thousand dinars I want to spend on visiting the House of God and solving the problems of al-Madīnah."

After thus answering Mu'āwiyah, Arwā praised the merits of Imam 'Alī ('a) and wept for a long time. Mu'āwiyah ordered to give her six thousand dinars and said, "O Aunt, pass on what is past and take what you wanted." Arwā said, "I have no need for you," and left Mu'āwiyah's court. Mu'āwiyah told his companions, "I swear to God, if all of you had spoken, she would have answered you all. The women of Banū- Hāshim are more eloquent than their men."[1]

We can conclude from the above that Arwā was a pious, righteous, wise, and benevolent woman. She was steadfast in adherence to her faith, school of thought, and unafraid to speak the truth and defend her Imam. Her capabilities in composing poetry and her eloquence were such that Mu'āwiyah and his companions were unable to compete with her.

Zaynab Fawwāz[2] has written about Arwā, "Arwā was one of the wise and eloquent people of her era. She did wonders when she lectured and her speech was succinct. She was the child of eloquence, the essence of fluency, and a wise insightful person."[3] 'Umar Riḍā Kaḥḥālah said of her, "Among those who confronted Mu'āwiyah ibn Abī-Sufyān, she was the sharpest in speech."[4]

Shaykh Maḥallātī has written, "Sunnī scholars have mentioned the visits of this

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1. *Balāghāt al-Nisā'*: p. 43; *Al-'Iqd al-Farīd*: vol. 1, p. 358.

2. Zaynab bint 'Alī ibn al-Ḥusayn ibn 'Abdullāh ibn ... Fawwāz al-'Āmilī (1276 – 1332 AHL) was a literary woman, historian, and contemporary writer. She wrote different books including: *al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*. (*Muṣaffā al-Maqāl fī Muiṣannafāt 'Ilm al-Rijāl*)

3. *Al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 25.

4. *A'lām al-Nisā'*: vol. 1, p. 28.

sublime and impressive woman to Mu'āwiyah and her speeches, which were more caustic than a viper's poison." [1] Shaykh al-Ṭūsī[2], ibn Sa'd and Ibn Ḥajar have mentioned her name as a narrator of the Prophet's (ṣ) traditions.[3] She has also related traditions from 'Alī ibn Abī-Ṭālib ('a). Qutādah and Anas ibn Mālik have related traditions from her.

The Sunnī scholars; Ibn Ṭayfūr, Ibn 'Abd-Rabbih and 'Umar Riḍā Kaḥḥālah, in reference to Anas ibn Mālik, have related in their books, "When Arwā bint al-Ḥārith ibn 'Abd al-Muṭṭalib was an elderly woman, she went to see Mu'āwiyah ibn Abī-Sufyān. When Mu'āwiyah asked her how she was, Arwā responded [a partial translation follows], 'I am well, but you have rejected [God's] blessings. You began a war with your paternal cousin [Alī ibn Abī-Ṭālib ('a)] and attributed the title of Amīr al-Mu'minīn' to yourself while it was not your right to assume this title. You thus left [your] religion and usurped someone else's right, a right which belongs neither to you nor to your ancestors. You do not have a good standing in Islam, and have [thereby] also rejected the Prophet of God (ṣ). I hope that God will destroy your future, and make your countenance unsightly and despicable. And, that He will return the right [of the position of Amīr al-Mu'minīn] to its rightful owner, even if the polytheists do not like it.'

She continued, 'We, the members of the Prophet's (ṣ) family, were those who were the foremost in religion and rank until God took the Prophet's (ṣ) soul, while his sins were forgiven and he had a high, honored station before God. We (the members of the Prophet's family) have become like the nation of Mūsā ('a) among Pharaoh's people. They killed the boys in Mūsā's ('a) nation and kept their women alive. After the death of the Prophet (ṣ), the paternal cousin of the most eminent of all messengers became among you as Hārūn (Aaron) became (among his people) after the occultation of Mūsā ('a), when he said: 'O son of my mother, the people demeaned me and almost killed me.' After the messenger of God, no one will ever gather and unite us [the members of the Prophet's household] again, and never again will hardship be easy for us. Our ultimate destination is paradise and yours is hell."

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[1]. *Rayāḥīn al-Sharī'ah*: vol. 3, p. 333.

[2] Muḥammad ibn al-Ḥasan ibn 'Alī al-Ṭūsī, was a jurisprudent, studied principles, was a religious authority, orator, transmitter of traditions, and commentator on the Holy Qur'ān. He was born in 385 AHL in Ṭūs, and was the student of Shaykh al-Mufīd. He wrote many books such as: *al-Tibyān fī Tafsīr al-Qur'ān*, *Tahdhīb al-Aḥkām*, *al-Istibṣār fī ma'khtulifa mina'l-Akhbār*, and others. [*Mu'jam al-Mu'allifīn*]

[3]. *Rijāl al-Ṭūsī*: p. 32 (bint al-Ḥarith); *al-Ṭabaqāt al-Kubrā*: vol.8, p. 50; al-Iṣābah: vol. 4, p. 221.

In order to silence her, Mu'āwiyah said, "O my aunt, tell me what you need and leave women's talk aside." After thus discrediting Mu'āwiyah and his companions, Arwā stated her request (see section about on her merits). Mu'āwiyah said, "This sum will be yours, but I swear by God, if 'Alī were in my place, he would not have done this."

Arwā replied, "You speak the truth, [he would not have done this] because, verily, 'Alī was the faithful keeper of what was entrusted to him. He [always] acted according to God's command and took [from the people] according to His orders. But you lost what was entrusted to you and committed treason against God by committing treason against His estate. You gave from God's estate to those who have no right to receive it. God, in His book, ordained certain rights for certain groups and explained them. However, you have not ensured that those rights are given. 'Alī enjoined us to take our right, which God made compulsory upon us. But, he became embroiled fighting the war you incited and was not able to set things right. What I asked from you is nothing for you, but you behave as if you had bestowed a great gift upon me, whereas I have only asked for our rights. We would never take anything that we were not entitled to. You dare to mention 'Alī's name? May God break your jaw and bring great misfortune upon you that you speak of him in this way."

After this speech, Arwā wept and recited the following poem in praise of Imam 'Alī ('a)[1]:

O eye, woe upon you. Come and help us.
O eye, weep for our Leader of the Faithful.
We are stricken with the death of our boldest rider (in war).
He journeyed by ship (a splendid camel).
He who wore slippers as well as shoes.
He who recited Chapter "Ḥamd" as well as lengthy chapters.
Whoever beheld the countenance of Abu'l-Ḥasan,
He perceived a whole moon that awed the looker.
Never, by God, will I forget 'Alī,

Or, the beauty of his prayer among those who bow (in prayer).
You divided us during the holy month (of Ramaḍān, when killing is forbidden altogether).
You divided the nation of the best of all people.

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1. *Balāghāt al-Nisā'*: p. 43; *al-'Iqd al-Farid*: vol. 1, p. 357; *al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 25; *Biḥār al-Anwār*: vol. 42, p. 120; *Rayāḥīn al-Shari'ah*: vol. 3, p. 333; *A'yān al-Shī'ah*: vol. 3, p. 245.

8. Arwā' bint Rabī'ah

Arwā' the daughter of Rabī'ah ibn Ḥārith ibn 'Abd al-Muṭṭalib al-Hāshimī was married to Ḥabbān ibn Munqidh al-Ansārī. She was the mother of Yaḥyā and Wāsi', the sons of Ḥabbān ibn Munqidh. She was also called Hind. She died in the year 60 AH. An examination of the genealogy of Arwā ibn Ḥārith reveals that Arwā bint Ḥārith was the paternal aunt of Arwā' bint Rabī'ah.

Ibn Athīr and Ibn Ḥajar have mentioned her name as one of the companions of the Holy Prophet (ṣ), and Sayyid al-Amīnī has brought her name as one of the Shī'ah dignitaries[1]. She has related traditions from the Holy Prophet (ṣ).

9. Asmā' bint Abī-Bakr

Asmā' was the daughter of Abū-Bakr ibn Abī-Quḥāfah and the wife of al-Zubayr ibn 'Awwām (the cousin of the Messenger of God). Her mother was Qutaylah or Qutalah bint 'Abd al-'Uzzā ibn As'ad ibn... 'Āmir ibn Lu'ay. She was born 27 years before the Prophet's (ṣ) migration to al-Madīnah. She was ten years older than her sister, 'Ā'ishah. She was also the sister of 'Abdullāh ibn Abī-Bakr from the same mother and father. She was the mother of 'Abdullāh and 'Urwah the sons of al-Zubayr. She passed away several days after the martyrdom of her son 'Abdullāh ibn al-Zubayr in the month of Jumādā al-Ūlā in the year 73 AH when she was 100 years old. None of her teeth had fallen out before her death, and she was still able to think clearly.[2]

Her Merits

Asmā' was the 18th person to become Muslim.[3] She pledged allegiance to the Messenger of God (ṣ) and had a strong faith. She migrated to al-Madīnah when she was pregnant with 'Abdullāh ibn al-Zubayr. He was born in Qubā. Her father divorced her mother because she had remained an unbeliever. A sign of Asmā''s strong faith may be seen in the fact that when her mother came to her with gifts, Asmā' did not accept. However, when her mother went to 'Ā'ishah, 'Ā'ishah accepted her.[4]

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1. *Usd al-Ghābah*: vol. 5, p. 390; *al-Iṣābah*: vol. 4, p. 221; *A'yān al-Shī'ah*: vol. 3, p. 245.

2. *A'lām al-Nisā'*: vol. 1, p. 52.

3. *Usd al-Ghābah*: vol. 5, p. 392.

4. *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 252; *A'lām al-Nisā'*: vol. 1, p. 47. Even though Kaḥḥālah mentions Asmā''s not accepting her mother a sign of her strong belief, we must not forget that the Holy Qur'ān has encouraged us to be kind and gentle with our

When the Messenger of God (ṣ) wanted to migrate to al-Madīnah, Asmā' prepared some food. She found nothing to put it in, so she divided her waistband in two. She used one of these halves as a tablecloth to wrap the food in. The Messenger of God (ṣ) named her the 'inherent waistband'. He told her, "May God give you two waistbands in Heaven in return for your waistband here."[1]

Asmā' was a brave woman. She participated in the events at Yarmūk alongside her husband al-Zubayr. She had hid a sword under her head in defense of her life and wealth from the thieves. Her determination, willpower, strength of character, and bravery may be seen from her words to her son 'Abdullāh when she was 100 years of age. When 'Abdullāh came to his mother after being defeated by al-Ḥajjāj, she told him, "Live and die with dignity." She was a generous woman who continuously encouraged the women from her family to give charity. She would say, "Don't sit around waiting for your wealth to increase. Know that if you give charity, your wealth will increase."

Ibn Sa'd[2] has narrated about 26 traditions about her worship, behavior with the enemies, and her various deeds.[3] In discussing the marriage of Fāṭimah ('a) and 'Alī ('a), al-Majlisī has written from the book by Ibn Mardawayh, "Asmā' bint 'Umays stayed with Fāṭimah ('a) on her wedding night according to the wishes of Khadījah ('a). The Messenger of God (ṣ) came to visit them on the following night. Asmā' opened the door and the Prophet (ṣ) entered. He asked how they were and prayed for them much. He then ordered Asmā' to leave and said, 'May

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mothers and fathers even if they are unbelievers. It is written, "*... and keep company with them in this world kindly...*" [Sūrah Luqmān: 15]. And, in another place it is written, "*And we have enjoined on man goodness to his parents...*" [Sūrah al-'Ankabūt: 8]. Therefore, impiety to parents is unacceptable by Islamic teachings. However, this may have occurred before the revelation of these Qur'ānic verses, and Asmā' did not accept to see her mother because of her strong faith and affection for Islam and the Messenger of God (ṣ).

[1] This waistband (*niṭāq*) was a piece of material which the women wore. The outer part covered down to their knees, and the inner part covered down to the floor. (*Lughatnāmah Dihkhudā*)

[2] Abū-'Abdullāh Muḥammad ibn Sa'd ibn Manī' was an author renown as Ibn Sa'd (168-230AHL). He was born in al-Baṣrah, and passed away in Baghdad. He wrote the book *al-Ṭabaqāt al-Kubrā*. He taught in Baghdad.

[3]. *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp.250-255. Ibn Sa'd has related 26 traditions about Asmā' bint Abi-Bakr's virtues. However, concerning Lady Khadījah ('a) and Lady Fāṭimah al-Zahrā' ('a) he has not done so, even though historians and transmitters of traditions have discussed in depth the virtues of these two women.

God give you a good reward.'"[1]

Asmā' bint 'Umays was in Abyssinia during the marriage of Fāṭimah ('a) with 'Alī ('a) in the year 2 AH. Therefore, she couldn't have been present in al-Madīnah at that time. Some scholars believe that Asmā' bint Abī-Bakr was present during this ceremony. And, they show her bond with the family of the messenger in this way. More discussion on this subject can be found under the name of Salmā bint 'Umays.

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn 'Abd al-Barr, Ibn al-Athīr, Ibn Ḥajar, and Mīrzā Astarābādī have counted her among the companions and transmitters of traditions of the Messenger of God (ṣ).[2] Māmqānī[3] has said she is a transmitter of traditions, and then he continues, "Her condition is unclear to me (as to whether her traditions are reliable or not).[4] 'Umar Riḍā Kaḥḥālah has written, "She was one of the great and distinguished women of those who migrated from Makkah, wise, logical, a writer, a rhetorician, and possessed strength of character.[5]

She related traditions from the Messenger of God (ṣ). 'Abdullāh ibn al-Zubayr (her son), al-Zubayr ibn Ḥamzah ibn 'Abdullāh ibn al-Zubayr, 'Abbād ibn 'Abdullāh, 'Abdullāh ibn 'Urwah ibn al-Zubayr, Fāṭimah bint Mundhir ibn al-Zubayr, 'Abdullāh ibn Kaysān, Ṣafiyyah bint Shaybah, 'Abdullāh ibn 'Abbās, Muslim al-Ma'arrī, Abū-Nawfal ibn Abī-'Aqrab al-Kinānī, 'Abdullāh ibn Abī-Malīkah, Wahab ibn Kaysān, and 'Urwah ibn al-Zubayr (her son), and others have narrated traditions from her.

Al-Ṭabarsī[6] has related a tradition from Sa'īd ibn al-Musayyab from Asmā' bint

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1. *Biḥār al-Anwār*: vol. 43, p. 117.

2. *Rijāl al-Ṭūsī*: p. 33; *al-Jāmi' fī'l-'Ilal wa Ma'rifat al-Rijāl*: p. 244; *al-Istī'āb*: vol. 4, p. 1781; *Usd al-Ghābah*: vol. 5, p. 392; *al-Iṣābah*: vol. 4, p. 224; *Minhāj al-Maqāl*: p. 400.

3 'Abdullāh ibn Muḥammad ibn al-Ḥasan Māmqānī (1290-1351 AHL) was knowledgeable in various sciences. He was born and passed away in Najaf. He was the author of many books such as: *Tanqiḥ al-Maqāl fī 'Ilm Rijāl* (three volumes). [*Mu'jam al-Mu'allifīn*]

4. *Tanqiḥ al-Maqāl*: vol. 3, p. 69.

5. *A'lām al-Nisā'*: vol. 1, pp. 47 and 49.

6 Al-Faḍl ibn al-Ḥasan ibn al-Faḍl al-Ṭabarsī al-Ṭūsī was from the city of Sabzawār in Iran. He passed away in the year 548 AHL. He was Shī'ite commentator on the Qur'ān, and knowledgeable in some other sciences. Some of his works include: *Majma' al-Bayān fī 'Ulūm al-Qur'ān*, *I'lām al-Warā bi-A'lām al-Hudā*, and others. [*Mu'jam al-Mu'allifīn*]

Abī-Bakr about the meaning of Sūrah al-Masad that she said, "When this chapter was revealed, al-'Awrā' Ummu-Jamīl the daughter of Ḥarb ibn Umayyah entered while she was saying woe to me and creating an uproar. There was a rock in her hand and she said, "We disobey Muḥammad, oppose his religion, and break the rules. The Prophet (ṣ) was sitting in the mosque with Abū-Bakr. When Abū-Bakr saw Ummu-Jamīl he said..."[1]

Shaykh al-Ṣadūq[2] relates from Fāṭimah bint al-Ḥusayn ('a) based on a reliable source from Asmā' bint Abī-Bakr from Ṣafiyyah bint 'Abd al-Muṭṭalib that she said, "When al-Ḥusayn came out from the womb of his mother, I was responsible for helping her (Fāṭimah). The Prophet (ṣ) said, 'Aunt, bring my son to me.' I said, 'O Messenger of God, I haven't cleaned him yet.' He asked, 'Aunt, you will clean him? God the Almighty has made him clean and pure.'"[3]

Asmā' has related 58 traditions from the Messenger of God (ṣ), and the *al-Ṣiḥāḥ al-Sittah* (the six most reliable Sunni reference books of ḥadīth) have related these traditions.[4] Ibn Ḥajar relying on his sources has related traditions from Fāṭimah bint Mundhir from Asmā' which are given under the listing for Fāṭimah.[5] A tradition from Asmā' bint Abī-Bakr has been related in the book of *Mustadrak al-Wasā'il*.[6]

10. Asmā' bint 'Umays

Asmā' was the daughter of 'Umays ibn Ma'd ibn Ḥārith from the group of Kuth'am. Her mother was Khawlah bint 'Awf ibn Zuhayr ibn Ḥārith ibn Kinānah, who was also known as Hind. Asmā' was the full sister of Maymūnah, the Holy Prophet's (ṣ) wife, Lubābah Ummu'l-Faḍl, the wife of 'Abbās, and Salmā, the wife of Ḥamzah. They are all from the same mother and father. Asmā' married Ja'far al-Ṭayyār[7] and migrated with him to Abyssinia where all

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1. *Majma' al-Bayān*: vol. 5, p. 560; *I'lām al-Warā*: p. 29; *Biḥār al-Anwār*: vol. 18, p. 176.

2 Abū-Ja'far Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh al-Ṣadūq al-Qummī (306-381 AHL) was born because of the prayer of Imam al-Mahdī ('aj). The family of Bābawayh was renowned for its scholarly attributes and virtues. He was the author of many works such as: *Man Lā Yaḥḍuruhu'l-Faqīh* (4 volumes), *al-Khiṣāl*, *al-Amālī*, and others.

3. *Amālī* by Shaykh al-Ṣadūq: p. 136; *Biḥār al-Anwār*: vol. 43, p. 243.

4. *A'lām al-Nisā"*: vol. 1, p. 48; *Tahdhīb al-Tahdhīb*: vol. 12, p. 397.

5. *Al-Iṣābah*: vol. 4, p. 230.

6. *Mustadrak al-Wasā'il*: vol. 10, p. 410.

7. Ja'far was similar to the Holy Prophet (ṣ) in countenance and disposition. He became

their children were born.[1] She arrived in al-Madīnah with Ja'far on the day of the victory at Khaybar in 6 AH, and the Holy Prophet (ṣ) said, "I don't know which made me happier, the arrival of Ja'far or the victory at Khaybar."[2]

After the martyrdom of Ja'far in the month of Jumādā al-Ūlā of 8 AH, Asmā' married Abū-Bakr and bore him a son named Muḥammad ibn Abī-Bakr. Ibn Sa'd relates 18 traditions[3] from different chains of transmitters about Asmā' marrying Abū-Bakr and how they took part in the *ḥajj al-wadā'* (the last ḥajj of the Holy Prophet) and how Abū-Bakr expressed his wish that Asmā' should wash his body after his death.[4]

After the death of Abū-Bakr, 'Alī ibn Abī-Ṭālib married Asmā', and their son Yaḥyā was born. Ibn 'Abd al-Barr says, "There is no difference of opinion among different authors that Yaḥyā is the son of Asmā' and 'Alī ibn Abī-Ṭālib. However, Ibn al-Kalbī believed that 'Awn was also their son, which is not true." [5] Therefore, Asmā' bint 'Umays was the mother of 'Abdullāh, 'Awn, and Muḥammad (the sons of Ja'far), Muḥammad ibn Abī-Bakr, and Yaḥyā ibn 'Alī ibn Abī-Ṭālib. Al-Zarkalī [6]mentions the date of Asmā''s death as 40 AH (661 AD).[7]

Her Merits

Asmā' was one of the most sublime and impressive ladies of her time, a shining example of the Shī'ah faith and devotion to the family of the Holy Prophet (ṣ). She was one of the first people to enter Islam and swore allegiance to the Holy Prophet (ṣ) before he returned to Makkah.

Ibn Sa'd relates several traditions about Asmā' from different narrators. For

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Muslim after Imam 'Alī ('a). [*Usd al-Ghābah*: vol. 1, p. 542]

1. *Biḥār al-Anwār*: vol. 21, p. 55.

2. *Usd al-Ghābah*: vol. 1, p. 542; *Biḥār al-Anwār*: vol. 21, p. 63.

3. *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 281 – 284.

4. *Tārīkh al-Ya'qūbī*: vol. 2, p. 25.

5. *Al-Istī'āb*: vol. 4, p. 1785; *Tanqīḥ al-Maqāl*: vol, 3, p. 69 (Chapter: *al-Nisā'*); *Tarīkh al-Ṭabarī*: vol. 3, p. 162.

6 Khayr al-Dīn ibn Maḥmūd ibn Muḥammad ibn 'Alī ibn Fāris, al-Zarkalī al-Dimashqī, was born on the 9th of Dhu'l-Ḥijjah in the year 1310 AHL in the city of Beirut. His father was a businessman and his mother was from Damascus. He lived and studied in Damascus and Lebanon. He went to Egypt towards the end of the year 1923 AD. He wrote books such as: *Majmū'āt Kabīrah fī'l-Adab wa'l-Tārīkh*, a book on poetry, and *Al-A'lām*. [*Al-A'lām* by al-Zarkalī]

7. *Al-A'lām* by al-Zarkalī: vol. 1, p. 280.

example, he writes, "When Asmā' returned from Abyssinia, 'Umar said to her (in an insulting tone), 'O Abyssinian! We surpassed you in migrating.' Asmā' answered, 'You speak the truth. I swear by my soul that while you were close to the Holy Prophet (ṣ), who fed the hungry among you and taught Islam to those among you who were ignorant, we were in a foreign country and far from our own lands. I swear to God that I shall bring up this issue when I see the Holy Prophet (ṣ).' She then went to the Holy Prophet and repeated to him what 'Umar had said. Thereupon, the Holy Prophet said, 'Some people migrated once but you have migrated twice.'" [1] This narration shows Asmā''s deep faith and strong devotion to the Messenger of God (ṣ).

Ibn Sa'd narrates what she related about her skills and sense of duty with regards to housekeeping, "The day that Ja'far and his companions attained martyrdom, the Holy Prophet (ṣ) came to see me. On that day, I had tanned 40 hides; after that I made dough to bake bread, washed the children's faces and...[2] I was rubbing the oil. The Messenger of God (ṣ) said, 'O Asmā', where are Ja'far's children?' I brought them to him. He embraced them, smelled them, and wept. I said, 'O Messenger of God, it seems you have some news about Ja'far.' He said, 'Yes, he was killed today.' Asmā' said, 'I arose and let out a cry.' The women gathered around her. The Prophet said (ṣ), 'O Asmā', don't say vain things, and don't beat your chest.' The Prophet (ṣ) exited and went to Fāṭimah (his daughter). He told her, 'Crying should be done for someone like Ja'far.' Then he said, 'Prepare food for Ja'far's family, because they are busy today.'"

From the time she came to al-Madīnah, she was like a loving mother for Lady Fāṭimah ('a). So strong was their bond that Lady Fāṭimah entrusted her will to her, and Asmā', following Fāṭimah's instructions, made a funeral bier that would not reveal the outline of Fāṭimah's body and assisted Imam 'Alī ('a) in washing her body.[3] Asmā' is among those who witnessed the incident of Fadak and among the refuters of the tradition, "We Prophets do not leave inheritance. What we leave goes to charity.", but Abū-Bakr did not accept her testimony.

Shaykh al-Ṣadūq, relying on his own sources, quotes Abū-Baṣīr as relating from Imam al-Bāqir ('a) as saying, "May God have mercy upon (these) sisters, who are among the residents of Paradise. And, he then named them as Asmā'

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1. *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 281.
2. Ibīd: vol. 8, p. 282
3. *Al-Istī'āb*: vol. 4, p. 1897.

bint 'Umays, Ummu'l-Faḍl, and..."[1]

The Messenger of God said about Asmā' and her sisters, "The believing sisters (are) Maymūnahh, the wife of the Prophet, Ummu'l-Faḍl, the wife of al-'Abbās ibn 'Abd al-Muṭṭalib, and Asmā' bint 'Umays, the wife of Ja'far."[2]

Shaykh al-Ṭūsī, in his book *Rijāl al-Ṭūsī*, mentions Asmā' bint 'Umays as one of the companions of the Messenger of God (ṣ) and a narrator of his traditions.[3] Aḥmad ibn Ḥanbal has introduced her as one of the transmitters of traditions from the Messenger of God (ṣ).[4]

Āyatullāh Khū'ī, in describing her son Muḥammad ibn Abī-Bakr, relates from al-Kashī[5] from Ibn Qawlawayh[6] from 'Abdullāh ibn Sinān from Imam al-Ṣādiq ('a) as saying, "Muḥammad ibn Abī-Bakr's decency is due to his mother's, Asmā' bint 'Umays, influence."[7] 'Allāmah Māmqānī in listing her among the transmitters of traditions and giving a short biography of her says, "I consider her to be a trustworthy, reliable person, and her traditions are authentic. Because of Imam al-Ṣādiq's ('a) words about her son..."[8] al-Zarkalī has written about her, "She was a companion of the Messenger of God (ṣ). She had a high station."[9]

She has related traditions from the Holy Prophet (ṣ), Lady Fāṭimah ('a), and Imam 'Alī ibn Abī-Ṭālib ('a), Imam 'Alī ibn al-Ḥusayn ('a), 'Abdullāh ibn Ja'far (her son), Qāsim ibn Muḥammad ibn Abī-Bakr, Ummu-'Awn bint Muḥammad ibn Ja'far, Sa'īd ibn al-Musayyab, 'Ubayd ibn Rifā'ah, Abū-

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1. *Al-Khiṣāl*: vol. 2, p. 363, chapter nine, narration 55

2. *Al-Istī'āb*: vol. 4, p. 1861; *Usd al-Ghābah*: vol. 5, p. 479; *Al-M'ujam al-Kabīr*: vol. 24, p. 132.

3. *Rijāl al-Ṭūsī*: p. 34.

4. *Al-Jāmi' fi'l-'Ilal wa Ma'rifat al-Rijāl*: p. 245.

5 Abū-'Umar Muḥammad ibn Mas'ūd al-Kashī wrote a book of biographies on distinguished personalities, and was the student of Ḥamdawayh ibn Naṣīr al-Kashi and al-'Ayyāshī.

6 Abu'l-Qāsim Ja'far ibn Muḥammad ibn Mūsā ibn Qawlawayh al-Qummī al-Baghdādī was a transmitter of Shī'ah traditions. He was the student of Abū-J'afar al-Kulaynī and Shaykh al-Mufīd. He passed away in the year 368 in Baghdad and was buried in the city of al-Kāẓimiyyah. He was the author of many books including *al-Ziyārāt*. [*Lughat Nāma Dihkhudā*]

7. *Mu'jam Rijāl al-Ḥadīth*: vol. 14, p. 230.

8. *Tanqīḥ al-Maqāl*: vol. 3, p. 69.

9. *Al-A'lām*: vol. 1, p. 306.

Burdah ibn Abī-Mūsā, Fāṭimah bint 'Alī ibn Abī-Ṭālib, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn Shaddād, Abū-Zayd al-Madanī, 'Umar ibn al-Khaṭṭāb, 'Urwah ibn al-Zubayr, Abū-Mūsā al-Ash'arī, 'Awn ibn Ja'far (her son), Ummu-Ja'far the daughter of Ja'far ibn Abī-Ṭālib, and others.

Shaykh al-Ṣadūq has written, "It is narrated about Asmā' bint 'Umays that she said, 'One day the Messenger of God fell asleep while his head was in 'Alī's lap. The sun set and the time for 'Alī to pray his afternoon prayer elapsed (without him having prayed). The Holy Prophet (woke up and) said, 'O God! 'Alī was obeying you and your prophet, so return the sun for his sake.'' Asmā' continued, 'I swear to God, I saw the sun set and then rise again, so that there was no mountain or piece of land it did not shine upon, until 'Alī rose, made ablution said his afternoon prayer, and then it set again.'"[1]

Asmā' bint 'Umays said that she heard the Prophet (ṣ) say, "The best of the Believers is 'Alī ibn Abī-Ṭālib."[2]

Al-Ṭabarānī, relying on his own sources, relates a tradition from Fāṭimah bint al-Ḥusayn about Asmā' bint 'Umays, that she said, "The Messenger of God said to Imam 'Alī ('a), 'You are to me as Hārūn (Prophet Aaron) was to Mūsā (Prophet Moses), except that there is no prophet after me.'"[3]

'Allāmah al-Majlisī relates from the book *'Uyūn Akhbār al-Riḍā* that Imam al-Riḍā ('a) relates, quoting his forefathers and finally 'Alī ibn al-Ḥusayn, that he heard Asmā' bint 'Umays say, "I was with Lady Fāṭimah ('a) when the Messenger of God (ṣ) entered. Fāṭimah was wearing a golden necklace that 'Alī had bought for her with money from spoils of war. The Holy Prophet said, 'O Fāṭimah, won't people say that Fāṭimah, the daughter of Muḥammad's outward appearance is like that of the tyrants?' Fāṭimah immediately tore the necklace off her neck, sold it, bought a slave with the money, and set the slave free. The Holy Prophet was very pleased with her action."[4]

Al-Majlisī relates traditions from the same book and with the same chain of transmitters, from Asmā' bint 'Umays about the births of Imam al-Ḥasan and Imam al-Ḥusayn.[5] He also relates the following tradition, quoting from the

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1. *Al-Faqīh*: vol. 1, p. 203; *al-M'ujam al-Kabīr* by al-Ṭabarānī: vol. 24, p. 149 (It has a similar tradition.)
2. *Biḥār al-Anwār*: vol. 36, pp. 28 – 31.
3. *Al-M'ujam al-Kabīr*: vol. 24, p. 149.
4. *Biḥār al-Anwār*: vol. 43, p. 81.
5. *Biḥār al-Anwār*: vol. 43, p. 238.

book *Kashf al-Ghummah* that Asmā' bint 'Umays said that she heard Lady Fāṭimah say, "I think it is unbecoming what happens during the burial of a woman. They throw a piece of cloth over her dead body in a way that the contour of her body becomes evident to the onlookers." Asmā' said, 'Shall I show you what I saw in Abyssinia?' She then sent for a soft stick, made an arch with it, and threw a cloth over it. Fāṭimah said, 'What you made is very beautiful. A woman's body cannot be distinguished from that of a man.'"[1]

Al-Ṭabarānī relates 41 traditions from different chains of narrators about Asmā' bint 'Umays. Some of them are very similar.[2] Al-Bukhārī narrates traditions about Asmā' bint 'Umays in his book *Ṣaḥīḥ al-Bukhārī*.[3] Thiqat al-Islām al-Kulaynī, Shaykh al-Ṣadūq, Shaykh al-Ṭūsī, and 'Allāmah al-Majlisī have related traditions from Asmā'.[4]

Asmā' is one of the transmitters of the tradition about the events at Ghadīr. Ḥudhayfah ibn al-Yamān has quoted her in proving the divinely ordained leadership of 'Alī ibn Abī-Ṭālib ('a).[5]

11. Ummu-Abīhā bint 'Abdullāh ibn Ja'far

Ummu-Abīhā was the daughter of 'Abdullāh ibn Ja'far ibn Abī-Ṭālib al-Hāshimī, and the wife of 'Abd al-Malik ibn Marwān[6]. However, she strongly disliked being married to him. Finally, 'Abd al-Malik divorced her. She then married 'Alī ibn 'Abdullāh ibn 'Abbās and remained married to him until her death in 89 AH.[7]

She has related traditions from 'Abdullāh ibn Ja'far (her father). And, Imam Zayn al-'Ābidīn ('a), al-Ḥasan ibn al-Ḥasan ibn 'Alī ('a), and al-Ḥasan ibn Muḥammad ibn 'Alī ('a) have related traditions from her.

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1. *Biḥār al-Anwār*; vol. 43, p. 189.

2. *Al-M'ujam al-Kabīr*: vol. 24, pp. 132 – 157.

3. *Tahdhīb al-Tahdhīb*: vol. 12, p. 398.

4. *Al-Kāfī*: vol. 3, p. 324 and vol. 4, pp. 444 and 449; *man-lā-yaḥḍaruhu'l-faqīh*: vol. 1, pp. 101 and 203, and vol. 2, p. 380; *Tahdhīb al-Aḥkām*: vol. 1, pp. 178 – 180, and vol. 5, pp. 389, 396, and 399; *al-Istibṣār*: vol. 1, p. 153; *Biḥār al-Anwār*: vol. 16, p. 175, vol. 22, p. 316, vol. 28, p. 102, vol. 29, pp. 124, 131, 158, and 197, vol. 30, p. 347.

5. *Biḥār al-Anwār*: vol. 28, p. 104.

6. 'Abd al-Malik ibn Marwān ibn al-Ḥakam al-Umawī (the Umayyad) was the fifth Umayyad ruler. He came to power in the year 65 AHL, and died in the year 86 AH. Mukhtār ibn Abī-'Ubayda al-Thaqafī, the famous commander, arose to avenge the martyrdom of Imam al-Ḥusayn ('a) during the reign of Marwān in the year 66 AH.

7. *Tārīkh Madīnat Dimashq*: p. 474.

Ibn 'Asākir[1], relying on his own sources, narrates a tradition from Imam 'Alī ('a), quoting 'Alī ibn al-Ḥusayn ('a), who quoted bint 'Abdullāh ibn Ja'far quoting her father ('Abdullāh ibn Ja'far) as saying, "The Holy Prophet (ṣ) taught me these words to be used to conquer fear, 'There is no God but God the Munificent, the Forbearing. He is Immaculate the Blessed God. He is the Lord of the magnificent throne. All praise be to God who is the Lord of both worlds." Ibn 'Asākir has narrated a number of traditions similar to the one quoted above.[2]

12. Ummu-Aḥmad ibn Mūsā al-Kāẓim

Ummu-Aḥmad was the mother of Aḥmad[3] ibn Mūsā ibn Ja'far and one of the wives of Imam Kāẓim ('a). Her epithet comes from a tradition, which Shaykh al-Kulaynī, Shaykh al-Ṭūsī and Shaykh al-Ṣadūq have narrated. Nothing is known about her real name and her family. She was also called Ummu-Walad.[4] Most of the books who mention her name have referred to her as "Ummu-Aḥmad ibn Mūsā." However, Shaykh al-Mufīd and the author of *al-Mujdī* do not list her among the daughters of Imam al-Kāẓim ('a). But, they list Aḥmad's name among his sons' names. Some of the books on distinguished personalities have listed her name as Ummu-Muḥammad the wife of Imam al-Kāẓim ('a).[5] However, in studying the said tradition in the book *al-Ḥujjah* the name of the wife of Imam al-Kāẓim ('a) is given as Ummu-Aḥmad. Thus, Ummu-Aḥmad is correct, not Ummu-Muḥammad.[6] She died in 190 AH.

Her Merits

Imam Mūsā al-Kāẓim ('a) showed a special affection for Ummu-Aḥmad. When he left al-Madīnah for Baghdad, he left the trusts of the Imamate with her and

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[1] Abu'l-Qāsim 'Alī ibn al-Ḥasan ibn Ḥubbullāh ibn 'Abdullāh ibn al-Ḥusayn al-Dimashqī al-Shāfi'ī, renown as Ibn 'Asākir, was born in Damascus in 499 AHL. He was a transmitter of traditions, a reciter of Qur'ān, a historian, and a jurisprudent. He was the author of such books as: *Tārikh Madinat Dimashq*, and others. [*Mu'jam al-Mu'allifin*]

[2]. *Al-Mu'jam al-Kabīr*: vol. 24, pp. 132 - 158

[3]. Aḥmad ibn Mūsā ibn Ja'far, the brother of Imam al-Riḍā ('a), is buried in Shiraz. His epithet is Shāh Chirāgh. Aḥmad pledged allegiance to his brother Imam al-Riḍā ('a), and was at his service until al-Ma'mūn, the 'Abbāsid ruler, invited the Imam to Khurāsān. He was a generous and honorable man, and the Imam liked and respected him. [*Kitāb al-Irshād*: p. 303; *Biḥār al-Anwār*: vol. 48, p. 307]

[4]. *Al-Kāfi*: vol. 3, p 42; *Tahdhīb al-Aḥkām*: vol. 1, p 365.

[5]. *Tanqīḥ al-Maqāl*: vol. 3, p. 74; *A'yān al-Shī'ah*: vol. 3, p. 488.

[6]. *Al-Kāfi*: vol. 1, p. 318.

told her, "Whoever comes to you at any time and asks you for these trusts, know then that I have attained martyrdom and that this person is my successor after me. He is the Imam whom you and all the people must obey."

After the martyrdom of Imam Mūsā al-Kāẓim ('a), Imam al-Riḍā ('a) came to Ummu-Aḥmad and asked her for the trust. Ummu-Aḥmad asked him: "Was your father martyred?" He answered, "Yes. I am returning from his funeral just now. So, give me the trust my father left with you when he left for Baghdad, because I am his successor and I am the true Imam for all Jinn and people." Ummu-Aḥmad rent her collar (in grief), then she turned the trust over to him and swore her allegiance to him as the new Imam.[1]

Shaykh al-Ṣadūq narrates in the course of a long tradition the bequest of Imam Mūsā ibn Ja'far ('a) when he said, "I have made my bequest to my children 'Alī, Ibrāhīm, 'Abbās, Ismā'īl, and Ummu-Aḥmad."[2] These words show the high esteem in which Imam Mūsā al-Kāẓim ('a) held Ummu-Aḥmad, to the point of putting the trusts of the Imamate into her hands and entrusting her with the preservation of its secrets. Only the infallible and those closest to God attain this high station.

'Abbas ibn Mūsā ibn Ja'far brought up doubts and suspicion as to the will and testament of Imam al-Kāẓim ('a). He asked that his seal be opened in the presence of a judge. Ummu-Aḥmad's name was present among the executors of his will. Ummu-Aḥmad was present with a veil covering her face. 'Abbas claimed that she was not Ummu-Aḥmad. Therefore, they uncovered her face and saw that it was indeed Ummu-Aḥmad. Ummu-Aḥmad said, "I swear to God that my master (Imam Mūsā ibn Ja'far ('a)) told me, 'You will be taken by force to a gathering in the future.'" Isḥāq ibn Ja'far said angrily, "Be quiet. Women are weak and disabled."[3]

Ummu-Aḥmad has related traditions from Abu'l-Ḥasan Mūsā ibn Ja'far, and al-Ḥusayn (Ḥasan) ibn Mūsā ibn Ja'far has related traditions from her.

Shaykh al-Kulaynī, al-Ṣadūq and Shaykh al-Ṭūsī narrate from al-Ḥusayn ibn Mūsā ibn Ja'far, who quoted his mother and Ummu-Aḥmad ibn Mūsā ibn Ja'far[4] as having said, "We were traveling with Abu'l-Ḥasan through the desert

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1. *Biḥār al-Anwār*: vol. 48, p. 307. A similar tradition may be seen in the book *Ithbāt al-Wiṣāyah*: p. 166.
2. *'Uyūn Akhbār al-Riḍā*: vol. 1, p 42.
3. *Al-Kāfī*: vol. 1, p. 318.
4. In the narrations of Shaykh al-Kulaynī, some versions refer to Ummu-Aḥmad as Umm-Aḥmad bint (daughter of) Mūsā; but in the narrations of Shaykh al-Ṣadūq and

towards Baghdad when he ('a) said, 'Today is Thursday, do your ritual washing (*ghusl*) today instead of tomorrow, because tomorrow there will be only very little water.' Therefore, we did our ritual washing on Thursday instead of Friday."[1]

13. Ummu-Isḥāq bint Sulaymān

Ummu-Isḥāq was the daughter of Sulaymān and the grandmother of Muḥammad ibn al-'Abbās ibn al-Walīd[2]. She was a narrator of traditions from Imam al-Ṣādiq ('a) and died in 152 AH.

The writer of the book *Jāmi' al-Ruwāt* introduces her as one of the narrators of traditions from Abū-'Abdullāh Imam al-Ṣādiq ('a).[3] Māmqānī has listed her among the transmitters of traditions and written about her, "We know nothing about her life. Her name is only seen in a tradition which is narrated from Muḥammad ibn 'Abbās ibn Walīd from her. The degree of her reliability as a narrator and her name are unclear to me."[4]

She has related traditions from Imam al-Ṣādiq ('a), and Muḥammad ibn 'Abbās ibn al-Walīd, her grandson, has related traditions from her.

Shaykh al-Kulaynī, relying on his own sources, relates that Muḥammad ibn 'Abbās ibn Walīd, quoted his father, who quoted his mother Ummu-Isḥāq ibn Sulaymān as saying: "Abū-'Abdullāh ('a) looked at me as I was breastfeeding one of my sons, either Muḥammad or Isḥāq, and he told me, 'O Ummu-Isḥāq, do not feed him from one breast only. Feed him from both sides, one of them for his food, and the other for water."[5] Shaykh al-Ṭūsī also related this tradition.[1]

Shaykh al-Ṭūsī she is referred to as Ummu-Aḥmad ibn (son of) Mūsā. In books on genealogy, the name Ummu-Aḥmad cannot be found among Imam Mūsā al-Kāẓim's daughters, but one of his sons is called Aḥmad ibn Mūsā. (*Kitāb al-Irshād*: p. 302; *Jamharatal-Ansāb*: p. 65; *'Umdat al-Ṭālib*: p. 257). So, Ummu-Aḥmad ibn Mūsā is more likely to be correct.

1. *Al-Kāfī*: vol. 3, p. 42, *Kitāb al-Ṭahārah*, This may be found in the chapter about the necessity of ritual washing on Fridays; *al-Faqīh*: vol. 1, p. 117, This is in the chapter about ritual washing on Friday; *al-Tahdhīb*: vol. 1, 365; This is found in the chapter about how to do ritual washing; Tradition No. 1110.

2 Muḥammad ibn al-'Abbās ibn Walīd al-Naḥawī (the grammarian) was known as Abul-Ḥusayn. Al-Tal'akbarī has related traditions from him. He has not related traditions from the Imams ('a) or the Holy Prophet (ṣ). [*Jāmi' al-Ruwāt*]

3. *Jāmi' al-Ruwāt*: vol. 2, p. 455.

4. *Tanqīḥ al-Maqāl*: vol. 3, p. 70, See the chapter about women.

5. *Al-Kāfī*: vol. 6, p. 4, See the book about *'Aqīqah*, the chapter about breastfeeding children.

14. Ummu-Aslam (the owner of the pebble)

Ummu-Aslam's name is unknown. She is one of three women who carry the epithet "the owner of the pebble." Apart from a tradition which al-Kulaynī narrated about her,[2] nothing is known about her biography and date of death. However, we can deduce from Kulaynī's tradition that Ummu-Aslam was still alive during the time of Imam Zayn al-'Ābidīn around the year 95 AH, and died before him.

Her Merits

From the tradition which al-Kulaynī relates it can be concluded that Ummu-Aslam was among the companions and transmitters of traditions from the Holy Prophet (ṣ), Amīr al-Mu'minīn, Imam al-Ḥasan, Imam al-Ḥusayn and Imam Zayn al-'Ābidīn ('a) and has been in their presence. She was one of those who were entrusted with the secrets of Imamate.

Māmqānī relates al-Kulaynī's tradition and counts Ummu-Aslam among the women transmitters of traditions. He continues to say, "The least we can conclude from this tradition is that Ummu-Aslam was a sincere[3] follower of the Imāmiyyah sect and enjoyed the care and concern of the Holy Prophet's (ṣ) family."[4]

She has related traditions from the Holy Prophet (ṣ), Amīr al-Mu'minīn 'Alī ('a), Imam al-Ḥasan ('a), Imam al-Ḥusayn ('a), and Imam 'Alī ibn al-Ḥusayn ('a). The Imams have narrated traditions from her.

Shaykh al-Kulaynī, relying on his sources, relates from Ja'far ibn Zayd ibn Mūsā that he related from his ancestors that they said, "One day Ummu-Aslam was in the home of Ummu-Salamah and saw the Prophet (ṣ) there. She said, 'May my father and mother be sacrificed for you, O Messenger of God. I have studied books and know that each prophet had a successor (to continue his mission after his death). Mūsā ('a) had a deputy during his lifetime and a successor after his death. 'Īsā (Prophet Jesus) too had a successor. So, who is your successor, O Messenger of God?' The Holy Prophet (ṣ) answered, 'O Ummu-Aslam, my deputy during my lifetime and my successor after my death

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1. *Tahdhīb al-Aḥkām*: vol. 8, p. 108, tradition 366, See the chapter on judgments about the breastfeeding by divorced women.

2. *Al-Kāfī*: vol. 1, p 355 of *Kitāb al-Ḥujjah*.

3. According to the language of the scholars of traditions, those transmitters whose traditions are completely acceptable are described as "sincere" (*ḥasan*), even if the scholars are not absolutely sure that their traditions are genuine.

4. *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

are one and the same person. O Ummu-Aslam, he who does as I do now is my deputy and successor.' Then he picked up a pebble from the ground and rubbed it with his finger until it turned into powder. He then imprinted it with his ring, and said, 'He who does what I did now is my deputy during my life and my successor after my death.'

Ummu-Aslam said, 'I left the Holy Prophet's (ṣ) house and went to see Amīr al-Mu'minīn ('a). I asked him, 'May my father and mother be sacrificed for you. Are you the deputy and successor of the Messenger of God?' He said, 'Yes, O Ummu-'Aslam.' Then, he picked up a pebble from the ground and rubbed it with his finger until it became just like flour. He imprinted it with his ring, and said, 'He who does what I did now is my successor.' I went to see (his son) Imam al-Ḥasan ('a), who was then a youth. I said to him, 'O my master! Are you the successor of your father?' He answered, 'Yes, O Ummu-Aslam,' and he picked up a pebble and did the same things the other two men had done. I left him and went to see (his brother Imam) al-Ḥusayn ('a), and verily I had the impression that he was very young. I said to him, 'May my father and my mother be sacrificed for you. Are you the successor of your brother?' He said, 'Yes, O Ummu-Aslam. Give me a pebble.' Then, he did as the others had done. Ummu-Aslam lived long enough to see 'Alī ibn al-Ḥusayn ('a) after his father was martyred. Upon his return (from the battlefield of Karbalā') she asked him, 'Are you the successor of your father?' He answered, 'Yes,' then he did as the others had done."[1] May God bless them all.

15. Ummu'l-Aswad

Ummu'l-Aswad was the daughter of A'yan ibn Sunsun al-Shaybānī[2] and the sister of Zurārah ibn A'yan[3]. She died in 153 AHL.

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[1]. *Al-Kāfī*: vol. 1, p. 355, tradition no. 15.

[2] A'yan ibn Sunsun al-Ḥalīf is also known as Paymān 'Abdullāh ibn 'Umrū al-Samīn ibn As'ad ibn Hamām ibn Murrah ibn Dhuhal ibn Shaybān, and that is why he is also called al-Shaybānī. A'yan means 'the large-eyed'. In the book of *Rijāl* authored by Baḥr al-'Ulūm, it is written: The people of A'yan were the biggest Shī'ah family in al-Kūfah. They were superior in their status, position, ancestry, and lifespan. This was true to such an extent that some of their elders were alive from the time of Imam al-Sajjād 'Alī ibn al-Ḥusayn ('a) until the beginning of the minor occultation (of Imam al-Mahdī). Among them were religious authorities, jurisprudents, people who recited the Qur'ān, literary men, and transmitters of traditions. (*A'yān al-Shī'ah*: vol. 2, p. 89)

[3] Zurārah ibn A'yan Abu'l-Ḥasan was one of the greatest Shī'ah religious authorities of his time. He was a jurisprudent, speaker, poet, literary man, and reciter of the Qur'ān. Ibn Bābawayh has said that he saw a book on determinism and free will from him.

Her Merits

She was a learned and virtuous woman, the first person from the A'yan clan who became a Shī'ah, and eventually all other members of her clan followed her into Shī'ism.

The author of *Jāmi' al-Ruwāt* introduces her as a transmitter of traditions who has narrated traditions from Imam al-Ṣādiq ('a).[1]

Abū-Ghālib al-Zurārī has written in his letter to his grandson Muḥammad ibn 'Abdullāh ibn Aḥmad, when talking about the children of A'yan, as follows, "They had a sister by the name of Ummu'l-Aswad. It has been said that she was the first among them to become Shī'ah by way of Abū-Khālid al-Kābulī.[2]

'Allāmah al-Ḥillī has written, "Ummu'l-Aswad bint A'yan was a wise woman." 'Alī ibn Aḥmad al-'Aqīqī has said, "She closed Zurārah's eyes after his death."[3] 'Allāmah Māmqānī has listed her among the transmitters of traditions. He then concludes from the words of 'Allāmah al-Ḥillī and Abū-Ghālib that, "One can at least conclude from the words of 'Allāmah that Ummu'l-Aswad was a good person."[4]

Al-Shahīd al-Thānī[5] counts the children of A'yan among the narrators of traditions from Imam al-Ṣādiq and writes, "If the name of their sister Ummu'l-Aswad is added to them, their number becomes ten."[6] From this sentence it may be concluded that she was a scholar and narrator of traditions, and that she narrated traditions from Imam al-Ṣādiq ('a). Mīrzā Astarābādī has said, "Ummu'l-Aswad bint A'yān was a wise woman." Ibn Dāwūd al-Ḥillī[7] has said something similar to 'Allāmah al-Ḥillī about Ummu'l-Aswad.[8]

Zurārah passed away in the year 150 AH. (*Rijāl al-Najjāshī*: p. 125)

[1] *Jāmi' al-Ruwāt*: vol. 2, p. 455.

[2] *Risālah* by Abū-Ghālib al-Zarārī: p. 231.

[3] *Al-Khulāṣah*: p. 191.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[5] Shahīd Zayn al-Dīn ibn 'Alī ibn Aḥmad ibn Muḥammad ibn Jamāl al-Dīn ibn Taqī al-Dīn ibn Ṣāliḥ (911-965 AHL) was one of the great scholars in the Imāmiyyah Jurisprudence. He was the first Shī'ah scholar to write about the science of *dirāyah*. He was the author of many books the most famous of which was *al-Rawḍah al-Bahiyyah*, an exegesis on the book *al-Lam'ah al-Dimashqiyyah*.

[6] *Al-Dirāyah*: p. 137.

[7] Shaykh Taqī al-Dīn Ḥasan Ibn 'Alī ibn Dāwūd al-Ḥillī, a learned virtuous scholar and researcher, was the student of the researcher Najm al-Dīn al-Hillī.

[8] *Rijāl Ibn Dāwūd*: p. 392.

16. Ummu-Anas (Ummu-Salīm)

Ummu-Salīm was the daughter of Milḥān ibn Khālid al-Khazrajī al-Anṣārī, and the seventh descendant from 'Adī ibn al-Najjār. Her name was al-Ghumayṣā' or al-Rumayṣā'. She was also called Sahlah, Rumaylah, Anīfah, and Rumaythah. Her mother was Malīkah bint Mālik, and her sister was Ummu-Ḥarām.[1] She married Mālik ibn al-Naḍr, and together they had Anas ibn Mālik. After Mālik's death, Ummu-Salīm remained unmarried for some time. Then, she became Muslim and swore allegiance to the Messenger of God (ṣ). Abū-Ṭalḥah al-Anṣārī, who was from her tribe, asked for her hand in marriage. Because Abū-Ṭalḥah was still a polytheist, she rejected and invited him to become Muslim. Ummu-Salīm's words impressed Abū-Ṭalḥah, and he converted to Islam. They married, and Abū-Ṭalḥah's conversion to Islam was Ummu-Salīm's dowry. Their children were 'Abdullāh and Abū-'Umayr. Ummu-Salīm died in 25 AHL.

Her Merits

With regard to her courage and struggle in war, ibn Sa'd, relying on his own sources, quotes Anas as saying, "On the day of the Battle of Ḥunayn, Ummu-Salīm armed herself with a dagger..." He also writes, "She took part in the Battle of Ḥunayn, although she was pregnant at the time. Before that, she had also taken part in the battle of Uḥud, where she distributed water to the thirsty and treated the wounded."[2]

With regards to her patience and forbearance, Ummu-Salīm's and Abū-Ṭalḥah's son, Abū-'Umayr, became ill and died. Without wailing, Ummu-Salīm washed and embalmed his body, covered him with a cloth, and put him in a corner. Then she told everyone not to tell her husband until she herself told him. Then, she told her husband about the death of their son with deliberation and tranquility.[3]

As to her understanding and discernment, Ummu-Salīm is generally said to have been a very wise woman. From the traditions that were narrated about her, her extreme depth of understanding is evident. It has been narrated that when Abū-Ṭalḥah' came to her and asked for her hand in marriage, Ummu-Salīm said

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[1] The book *atlṬabaqāt al-Kubrā* does not mention 'Malīkah' as one of Ummu-Salīm's names. However, other books such as *Usd al-Ghābah*, *Tanqīḥ al-Maqāl*, *A'lām al-Nisā'* and *Rayāḥīn al-Sharī'ah* mention this name as one of her other names. We know that Malīkah is the name of her mother.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 425.

[3] Ibid: vol. 8, p 433; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 408.

to him, "Do you not know that the God whom you worship makes the plants grow out of the earth?" Abū-Ṭalḥah' answered, "Yes, (I know)." Whereupon Ummu-Salīm asked him, "Are you not then ashamed to worship wood?"[1]

Concerning the Holy Prophet's (ṣ) esteem for Ummu-Salīm, he respected and sometimes came to see her. Ibn Sa'd, relying on his own sources, narrated a number of traditions about this quoting Anas and others. One of them is, "He said, 'The messenger of God (ṣ) went to see Ummu-Salīm and prayed in her house...'" Another tradition says, "Anas ibn Mālik[2] told me that the Holy Prophet (ṣ) used to visit his (Anas') mother, Ummu-Salīm, and that she would welcome him with something she had made for him." In another tradition, Anas said, "The Holy Prophet would not enter any house (belonging to a woman) other than those of his wives except for the house of Ummu-Salīm. When the Prophet (ṣ) was asked as to the reason, he said, 'I feel compassion for her. Her brother was killed when he was with me.'"[3]

According to a third tradition, Anas narrated, "The Holy Prophet (ṣ) said, 'I entered Paradise and perceived the sounds of movement just in front of me. Suddenly, I saw al-Ghumayṣā' the daughter of Milḥān.'" Al-Bukhārī[4] and Muslim[5] have also transmitted this tradition.[6] There is a similar tradition from the Holy Prophet (ṣ) concerning Bilāl[7]. We can conclude that al-Ghumayṣā' (Ummu-Salīm) is among the residents of Paradise and enjoyed the high regards of the Holy Prophet (ṣ).

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 73, from the chapter about women.

[2] Abū-Thumāmah Anas ibn Mālik ibn al-Naḍr ibn Ḍamḍam al-Najjārī al-Anṣārī, was a companion and servant of the Prophet (ṣ). He was born in al-Madīnah ten years before the Prophet (ṣ) migrated there. He became a Muslim at an early age and served the Prophet (ṣ). He lived a long life and passed away in the year 93 AHL. [*Al-A'lām* by al-Zarkalī, *Lughat Nāma Dihkhudā*]

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 427 and 428.

[4] Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Aḥnaf al-Ja'farī, Abū-'Abdullāh, was renowned as *Imām* Bukhārī. He passed away in the year 253 or 256 AHL. He was the author of the books: *Jāmi'a al-Ṣaḥīḥ, al-Asmā' wal-Kunā, al-Tārīkh al-Awsaṭ, al-Tārīkh al-Ṣaghīr* and *al-Tārīkh al-Kabīr*.

[5] Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī al-Nayshābūrī (204 – 261 AHL) had the nickname of Abu'l-Ḥusayn. He was one of the great transmitters of traditions in the third century. He was the author of several books including *Ṣaḥīḥ*.

[6] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 430.

[7] *Tāj al-'Arūs*: Chapter al-Fa', section al-Kha'

Ibn Sa'd, relying on his own sources, also quotes Anas as saying that every time the Holy Prophet (ṣ) visited Ummu-Salīm, she welcomed him by placing dates and oil (the sweets of those times) before him. She also used to send her son Anas to the Prophet's house to take him a pot of dates.[1] From the traditions narrated about Ummu-Salīm we can conclude that she was one of those who loved and supported the family of the Holy Prophet (ṣ). Abū-Ṭalḥah was Ummu-Salīm's husband. His name was Zayd ibn Sahl, and he was from the Banu'l-Najjār tribe. He was one of the leaders who were present during the oath of allegiance of 'Aqabah, the Battles of Badr, Uḥud, al-Khandaq and others. The scholars of eminent personalities during early Islam (scholars of *'Ilm al-Rijāl*) extol his praises.[2]

Shaykh al-Ṭūsī and Aḥmad ibn Ḥanbal consider Ummu-Salīm to be among the companions and narrators of traditions from the Holy Prophet (ṣ).[3] Shaykh Maḥallātī[4] has written about her, "She was one of those who served the Holy Prophet, and excelled in worship, devout obedience and gnostic knowledge."[5] Ibn 'Abd al-Barr and Ibn al-Athīr count her among the companions of the Holy Prophet (ṣ) and write about her, "She was a wise woman."[6] 'Umar Riḍā Kaḥḥālah says about her, "She fought for the cause of God, possessed wisdom and authority and was one of the first to accept Islam. She swore allegiance to the Holy Prophet (ṣ) and transmitted fourteen traditions from him."[7] Āyatullāh Khū'ī mentions her by the name of Ummu-Anas ibn Mālik in one place, and as Ummu-Salīm in another place.[8] Meanwhile, Shaykh al-Ṭūsī only mentions the name Ummu-Salīm among the companions of the Holy Prophet (ṣ).[9] 'Allāmah Māmqānī writes about her, "I consider her to be good and dependable (as a transmitter of traditions)."[10]

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 429.

[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 407; *A'yān al-Shī'ah*: vol. 2, p. 307.

[3] *Rijāl al-Ṭūsī*: p. 33

[4] Shaykh Dhabīḥullāh ibn Muḥammad 'Alī ibn 'Alī Akbar Maḥallātī was one of the recent authors and scientists who was born in the year 1310 AH. He wrote the book *Rayāḥīn al-Sharī'ah*.

[5] *Rayāḥīn al-Sharī'ah*: vol. 3, p 406

[6] *al-Istī'āb*: vol. 4, p. 1940; *Usd al-Ghābah*: vol. 5, p 598.

[7] *A'lām al-Nisā'*: vol. 2, p. 256.

[8] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, pp. 174, 178.

[9] *Rijāl al-Ṭūsī*: p. 34.

[10] *Tanqīḥ al-Maqāl*: vol. 3, p. 73.

She has related traditions from the Holy Prophet (ṣ). Anas ibn Mālik (her son), 'Abdullāh ibn 'Abbas, 'Amr ibn 'Āṣim al-Anṣārī, Abū-Salamah ibn 'Abd al-Raḥmān ibn 'Awf, 'Abdullāh ibn Abī-Ṭalḥah, and Ummu-Sulaymān have related traditions from her.

Anas ibn Mālik narrates that he had asked his mother about the characteristics of Lady Fāṭimah ('a), and she said, 'She was like the full moon, or like the sun cloaked by black clouds, or like the sun emerging from behind a cloud. She was white-skinned with a fine complexion.'"[1]

Al-Ṭabarānī, relying on his own sources, quotes Mirba' from Anas, who quoted Ummu-Salīm as saying, "O Messenger of God, advise me." The Messenger of God (ṣ) said, "Flee from sin, for this is the best form of migration. Be diligent in performing the recommended actions, because this is the best form of struggle in the way of God. And, constantly remember God, for nothing is more beloved to God than that he should be constantly called to mind.'"[2]

Al-Ṭabarānī, relying on his own sources, quotes 'Amr ibn 'Umar al-Anṣārī as saying, "I heard Ummu-Salīm say that the Messenger of God (ṣ) said, 'If a Muslim mother and father lose three of their children to death before they reach the age of maturity, these parents are admitted to Paradise through God's mercy.' I said, 'And if they lose two children?' He said, 'It is the same for two.'"[3] Al-Ṭabarānī has related 22 traditions from Ummu-Salīm (Ummu-Anas), some of which are similar in content.[4] Al-Bukhārī, Muslim, Abū-Dāwūd[5], al-Tirmidhī[6] and al-Nasā'ī[7] also narrate traditions from Ummu-Salīm in their books of traditions.[8]

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[1] *Biḥār al-Anwār*: vol. 43, p. 6.
[2] *Al-Mu'jam al-Kabīr*: vol. 25, p. 129.
[3] Ibid: p. 126.
[4] Ibid: pp. 120 – 129.
[5] Sulaymām ibn Ash'ab ibn Isḥāq ibn Bashīr ibn Shaddād ibn 'Amr al-Sajistānī al-Azdī (202-275 AH) was from the city of Sīstān. He went to Iraq to study under the auspices of some of the religious authorities on traditions such as Aḥmad ibn Ḥanbal. His book is one of the Sunni's most reliable reference books of *ḥadīth*.
[6] Muḥammad Ibn 'Īsā ibn Sawrah ibn Mūsā ibn al-Ḍaḥḥāk al-Salamī Ḍarīr Būghī al-Tirmidhī was nicknamed Abū-'Īsā. He passed away in the year 279 AH in Tirmidh, one of the cities in Māwarā' al-Nahr. He had memorized the Qur'ān. He was one of the Sunni leaders who was followed in the science of traditions. He was the student of al-Bukhārī and other mentors. He was the author of such books as: *Jāmi' al-'Ilal*, *Jāmi' al-Ṣaḥīḥ*, *Jāmi' al-Tirmidhī* and others. [*Al-A'lām* by al-Zarkalī]
[7] Aḥmad ibn 'Alī ibn Shu'ayb Abū-'Abd al-Raḥmān al-Nasā'ī was born in 315 AHL in Khurāsān. He was a transmitter of traditions, had memorized the Qur'ān, and wrote the books *al-Sunan al-Kubrā*, *al-Sunan al-Ṣughrā* and *al-Ḍi'āf wa'l-Matrūkīn*.
[8] *Tahdhīb al-Tahdhīb*: vol. 12, p. 471.

17. Ummu-Ayman

Ummu-Ayman was the nickname of Barakah bint Tha'labah ibn 'Amr ibn al-Nu'mān. She was from Abyssinia, and was also known as Ummul-Ḍabā'.[1] Ummu-Ayman was a servant of Abdullāh ibn 'Abd al-Muṭṭalib and it has been said that she was the personal servant of Āminah, the mother of the Holy Prophet (ṣ), who then gave her to the Holy Prophet (ṣ). After Āminah passed away, the care and rearing of the Holy Prophet (ṣ), who was then still a child, was entrusted to Ummu-Ayman. The Holy Prophet used to say about her, "Ummu-Ayman was my mother after my mother." He made her a free woman after he married Khadījah. 'Ubayd al-Khazrajī then married Barakah (Ummu-Ayman) and their son Ayman was born. At this time, Ummu-Ayman (that is the mother of Ayman) acquired her nickname. After 'Ubayd, she married Zayd ibn Ḥārithah and their son Usāmah ibn Zayd was born.[2]

Both Sunni and Shī'ah narrators relate that when Lady Fāṭimah ('a) died, Ummu-Ayman was unable to endure her absence. One day, in her grief for Lady Fāṭimah ('a) she left al-Madīnah while fasting. In the great heat of the desert, she felt herself on the brink of death due to thirst. She raised her eyes to heaven and prayed, "O God, do You want me to die of thirst, me who was the servant of the daughter of Your Prophet (ṣ)?" Thereupon, water descended from heaven and Ummu-Ayman was able to drink her fill.[3] Ummu-Ayman passed away in 24 AH, early in the caliphate of Umar, at the age of 85.[4]

Her Merits

Ummu-Ayman was the guardian of the Holy Prophet (ṣ) and she cared for him when he was a child. She accepted Islam at the very beginning of the Holy Prophet's call and migrated first to Abyssinia and then to al-Madīnah, where she swore allegiance to the Holy Prophet (ṣ).[5] Ummu-Ayman was with the Holy Prophet during all the hardships and afflictions which he faced.

Ibn Sa'd narrates thirteen traditions about her. One of them is, "Ummu-Ayman took part in the battle of Uḥud. She gave water to the fighters and treated the wounded. She also took part in the battle of Khaybar. Because of her great affection for him, she visited him frequently. The Holy Prophet (ṣ) said about her, "He who wishes to marry woman who will be among the residents of

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[1] Al-Ḍabā' is the name of a desert in Tahāmah.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p 224, *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[4] *Rayāḥīn al-Sharī'ah*: vol. 2, pp. 326 – 333; *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 226.

[5] *Usd al-Ghābah*: vol. 5, p. 408.

Paradise, should marry Ummu-Ayman."

Also Ibn Sa'd, relying on his own sources, quoting Anas ibn Mālik, relates a tradition about Ummu-Ayman. It may be summarized as follows, "When the Holy Prophet (ṣ) passed away, Ummu-Ayman wept. People asked her why she cried. She answered, 'I swear to God that I knew that the Holy Prophet is going to die one day. But, what I cry about is that we are now cut off from revelation.' This tradition has also been related in a slightly different manner.[1] Ibn Sa'd also writes, "The Holy Prophet used to call Ummu-Ayman his mother, and when he looked at her he would say, 'She is the last of my family.'"[2]

Another of Ummu-Ayman's distinguishing attributes was that she was present at Lady Fāṭimah's ('a) wedding and also that she took care of her children. Her dignified position with the family of the Holy Prophet (ṣ) is documented by the fact that she was present at the death of Lady Fāṭimah (as) and assisted with the ritual washing of her body. Imam al-Ṣādiq ('a) has said, "When the death of Lady Fāṭimah approached, she sent for Ummu-Ayman, because Ummu-Ayman was the woman she trusted most of all."[3]

Al-Majlisī quotes Shaykh al-Ṣadūq's *al-Amālī*, who relates from Abū-'Abdullāh as saying, "Ummu-Ayman dreamt that a limb of the Holy Prophet's (ṣ) body was in her house. After having that dream, she cried continually. The Holy Prophet (ṣ) asked for the reason and she told him about her dream. The Holy Prophet said, "Let your eyes rest, O Ummu-Ayman. The meaning of your dream is that Fāṭimah ('a) is going to give birth to al-Ḥusayn ('a), and you will raise and breastfeed him. In this way one of my limbs will be in your house."[4]

Ummu-Ayman is praised in the traditions and narrations from the Holy Imams ('a). For example, in one tradition, which is known as *Ummu-Ayman's tradition*, it is narrated how she testified to Lady Fāṭimah's right to the garden of Fadak. Her son, Ayman, was one of the close companions of Imam 'Alī ('a).

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 224-226.

[2] Ibid: p. 223.

[3] *Biḥār al-Anwār*: vol. 43, p. 204.

[4] Ibid: vol. 43, p. 242.

Al-Jawharī[1] writes in his book *Saqīfah*, relying on his own sources, "Fāṭimah ('a) went to Abū-Bakr and told him, 'The Messenger of God gave Fadak to me.' Abū-Bakr answered, 'Do you have any witnesses?' 'Alī ('a) gave testimony to the truth of what she said. Then, Ummu-Ayman came and told Abū-Bakr and 'Umar, 'Don't you testify to the fact that I am from among the residents of Paradise?' They answered, 'Yes.' Ummu-Ayman then said, 'I bear testimony that the Messenger of God gave Fadak to her (Fāṭimah).'"[2]

Shaykh al-Mufīd has narrated the tradition of Fadak and the testimony of Ummu-Ayman in his book *al-Ikhtiṣāṣ*, quoting Imam al-Ṣādiq ('a)[3] who has said that Ummu-Ayman will be one of those who arise to help Imam al-Mahdī ('aj) when he returns.[4]

Imam al-Bāqir ('a) has said about her, "I witness that she will be in Paradise."[5] Al-Barqī[6], Shaykh al-Ṭūsī, and Aḥmad ibn Ḥanbal have listed Ummu-Ayman among the transmitters of traditions.[7] Shaykh al-Tabrīzī[8] has written, "Ummu-Ayman is one of the residents of Paradise, and one of the witnesses concerning the issue of Fadak."[9]

Sayyid al-Amīnī counts her among the Shī'ah.[10] 'Allāmah Māmqānī after

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[1] Abū-Bakr Aḥmad Ibn 'Abd al-'Azīz al-Jawharī wrote the book *al-Saqīfah*. In this book he has quoted Muḥammad ibn Zakariyyā al-Ghulā'ī who passed away in 298 AH. Ibn 'Abi'l-Ḥadīd in his book about *Nahj al-Balāghah*, in relating a letter from Imam 'Alī ('a), has said this book was from 'Uthmān ibn Ḥunayf. [*al-Dharī'ah*: vol. 12, p. 206]

[2] *A'yān al-Shī'ah*: vol. 3, p 555.

[3] *Al-Ikhtiṣāṣ*: p 183.

[4] *Dalā'il al-Imāmah*: p. 259.

[5] *Al-Kāfī*: vol. 1, p. 405.

[6] Aḥmad ibn Muḥammad ibn Khālid ibn 'Abd al-Raḥmān ibn Muḥammad ibn 'Alī al-Barqī Abū-Ja'far was from the city of al-Kūfah, and passed away in the year 274 or 280 AHL. He was famous for his work on the biographies of the transmitters of traditions. He has related weak traditions and trusted their traditions. He was the author of many books such as: *al-Maḥāsin* and *Rijāl al-Barqī* or *Ṭabaqāt al-Rijāl*. [*Rijāl al-Najjāshī*: p. 55]

[7] *Rijāl al-Barqī*: p. 61; *Rijāl al-Ṭūsī*: p. 34; *al-Jāmi' fī'l-'Ilal wa Ma'rifat al-Rijāl*: p. 245.

[8] Abū-Ṭālib ibn 'Alc Akbar Tajlīl al-Tabrīzī is one of the recent authors and wrote such books as: *Mu'jam al-Thuqāt and Tartīb al-Ṭabaqāt.*

[9] *Mu'jam al-Thuqāt*: p. 253.

[10] *A'yān al-Shī'ah*: vol. 3, p. 555.

writing about her says, "Her virtues are many in the books of biographies. And, from her testimony for Lady Fāṭimah about Fadak her sincerity and strength may be seen."[1] Shaykh Maḥallātī says, "Ummu-Ayman is an outstanding and unique woman, and a truly great and believing woman."[2]

She has related traditions from the Holy Prophet (ṣ), Zaynab al-Kubrā ('a), Anas ibn Mālik, Ḥanash ibn 'Abdullāh al-Ṣan'ānī, Abū-Yazīd al-Madanī, and Ayman (her son) have related traditions from her.

Al-Ṭabarānī, relying on his own sources, quotes Ayman from Ummu-Ayman as saying, "The Holy Prophet said, 'The hand of a thief shall be severed altogether.'"[3] Ibn Qawlawayh, following his own sources, narrates a tradition from Ummu-Ayman, quoting Qudāmah ibn Zā'idah from 'Alī ibn al-Ḥusayn ('a) from Zaynab ('a) that she said, "Ummu-Ayman told me, 'One day, the Holy Prophet (ṣ) came to Fāṭimah's ('a) house. I prepared porridge for him, and 'Alī ('a) brought a tray of dates. I also brought a tray in which was milk and oil. The Messenger of God (ṣ), 'Alī ('a), Fāṭimah ('a), al-Ḥasan ('a) and al-Ḥusayn ('a) ate some of the porridge.'"[4] This tradition continues about how Jabra'īl descended with tidings about the greatness of the Household of the Holy Prophet (ṣ) and the calamities facing them.

Ibn Sa'd relates from Qutādah, who quotes Sa'īd ibn al-Musayyab as narrating that Ummu-Ayman said, "The Holy Prophet gave his daughter Fāṭimah ('a) to 'Alī ('a) in marriage and ordered him not to go into Fāṭimah's room before he came. It was the custom of the Jews to delay the groom going to the bride. The Holy Prophet came, stood by the door, greeted them and asked for permission to enter. He received permission and said, 'Is my brother present?' Ummu-Ayman said, 'You are dearer to me than my mother and father, O Messenger of God. Who is your brother?' The Holy Prophet answered, 'Alī ibn Abī-Ṭālib.' Ummu-Ayman asked, 'How can he be your brother, and you have given your daughter to him in marriage?' The Holy Prophet answered, 'That is how it is, O Ummu-Ayman.'" Al-Ṭabarānī relates a similar tradition.[5] Al-Tirmidhī relates a tradition from Ummu-Ayman in his book *al-Sunan*.[6]

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[2] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 329.

[3] *Al-Mu'jam al-Kabīr*: vol. 25, p. 88; *al-Iṣābah*: vol. 4, p 416.

[4] *Kāmil al-Ziyārāt*: p. 262 of chapter 88.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 24; *al-Mu'jam al-Kabīr*: vol. 25, p. 91.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 459.

18. Ummu-Ayyūb

Ummu-Ayyūb was the daughter of Qays ibn Sa'īd ibn Qays ibn 'Amr ibn Imru' al-Qays al-Khazrajī al-Anṣārī[1] and the wife of Abū-Ayyūb al-Anṣārī[5] (Khālid ibn Zayd al-Anṣārī al-Khazrajī, the famous companion of the Holy Prophet). Her husband participated in all of the battles in the beginning of Islam, and later fought alongside Imam 'Alī ('a) during the battles of Jamal, Ṣiffīn, and al-Nahrawān. Her father, Qays, was Abū-Ayyūb's maternal uncle and neighbor. They all were from the Anṣār of al-Madīnah. Ummu-Ayyūb died in the year 26 AHL.

Her Merits

Ummu-Ayyūb converted to Islam and swore allegiance to the Holy Prophet (ṣ). When the Holy Prophet (ṣ) migrated to al-Madīnah, he stayed in Ummu-Ayyūb's and Abū-Ayyūb's house until the mosque and his house were built. This was a great honor for them, although they were the poorest people in al-Madīnah.

This incident happened as follows: The leaders of the tribes of al-Aws and al-Khazraj (the two major tribes of Yathrib, lately al-Madīnah) wanted the Messenger of God (ṣ) to stay in their homes. They were holding the reigns of the Prophet's steed. The Prophet (ṣ) said, "Release it for it has an assignment." His steed wandered around and settled at the home of Abū-Ayyūb and Ummu-Ayyūb. Imam al-Ṣādiq ('a) has said, "It was reported to the Messenger of God (ṣ) that Abū-Ayyūb wanted to divorce his wife. The Messenger of God (ṣ) said, 'Truly, divorcing Ummu-Ayyūb is a sin.'[2] Ummu-Ayyūb was blind, and she regained her sight when the Prophet (ṣ) passed his hand over her eyes.[3]

Ibn 'Abd al-Barr, Ibn al-Athīr and Ibn Ḥajar count Ummu-Ayyūb among the companions of the Holy Prophet (ṣ).[4] Aḥmad ibn Ḥanbal introduces her as one of the transmitters of traditions from the Prophet (ṣ).[5]

She has related traditions from the Holy Prophet (ṣ), and Abū-Yazīd has related

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[1] Abū-Ayyūb, a poet, was one of the companions of the Holy Prophet (ṣ). He was also a companion of Imām 'Alī ('a). He participated in all of the battles in which the Prophet (ṣ) was present and also the battles of al-Jamal, Ṣiffīn, and al-Nahrawān alongside Imām 'Alī ('a). Shaykh al-Ṭūsī has included him among the companions of the Prophet (ṣ) and Imām 'Alī ('a).

[2] *Al-Kāfī*: vol. 6, p. 55.

[3] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 364.

[4] *Al-Istī'āb*: vol. 4, p 1925; *Usd al-Ghābah*: vol 5, p. 568; *al-Iṣābah*: vol. 4, p. 417.

[5] *Al-Jāmi' fi'l-'Ilal...* p. 245.

traditions from her.

Ibn 'Abd al-Barr, Ibn al-Athīr and al-Ṭabarānī, relying on their sources, relate from 'Ubaydullāh ibn Abī-Yazīd from his father, that Ummu-Ayyūb said, "The Messenger of God (ṣ) stayed at our house. With great effort, we prepared a meal containing legumes. However, he preferred not to eat it. He told his companions, 'Eat, eat, I am not like you. I do not like to bother my friends and cause trouble for them.'"[1]

It is also related that al-Ḥumaydī quotes Sufyān as saying, "I saw the Messenger of God in my dreams and I asked him, 'Is the tradition which Ummu-Ayyūb relates from you, that the angels are bothered by the things that trouble human beings, true?' He said, 'It is true.'"[2]

Al-Tirmidhī and Ibn Mājah[3] have quoted Ummu-Ayyūb's tradition in their books.[4]

19. Ummu'l-Badā'

Nothing is known about the details of her life. It is only known that she was one of the transmitters of traditions. Al-Barqī lists her among the transmitters of traditions from Imam Abū-Abdullāh Ja'far al-Ṣādiq ('a).[5]

20. Ummu-Bakr

Nothing is known about the details of her life. It is only known that she was one of the transmitters of traditions. Al-Barqī lists her among the transmitters of traditions from Imam Abū-Abdullāh Ja'far al-Ṣādiq ('a).[6]

21. Ummul-Banīn (Fāṭimah) al-Kalābiyyah

Fāṭimah was the daughter of Ḥazām ibn Khālid ibn Rabī'ah ibn 'Āmir, who was also known as Waḥīd ibn Kalāb ibn 'Āmir ibn Ṣa'ṣa'ah. Her mother was

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[1] *Usd al-Ghābah*: vol. 5, p. 568; *al-Istī'āb*: vol. 4, p. 1925; *al-Mu'jam al-Kabīr*: vol. 25, p. 136.

[2] *Usd al-Ghābah*: vol. 5, p. 568; *al-Istī'āb*: vol. 4, p. 1925.

[3] Abū-'Abdullāh Muḥammad ibn Yazīd ibn Mājah al-Qazwīnī (209-273 AHL) was an eminent transmitter of traditions and wrote the book *Sunan Ibn Mājah*. He traveled to various cities in order to collect traditions, and wrote a book on the history of the city of Qazwīn.

[4] *Tahdhīb al-Tahdhīb*: vol. 12, p. 460.

[5] *Rijāl al-Barqī*: p. 162; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 174.

[6] *Rijāl al-Barqī*: p. 162; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 174.

Laylā bint Mālik ibn Ja'far ibn Kalāb, and her uncle was Lubayd, the poet. Her sons were 'Abbās, Ja'far, 'Abdullāh and 'Uthmān, all of whom achieved martyrdom with Imam al-Ḥusayn ('a) in Karbalā'.[1] Ummul-Banīn passed away in 70 AHL.

Her Merits

It is narrated that Amīr al-Mu'minīn ('a) told his brother 'Aqīl, who was well-acquainted with the lineage and temperament of the Arab families, 'I want you to ask for a woman for me in marriage who comes from a valiant and brave family, so that she may give me sons who will be brave horsemen.' 'Aqīl introduced Fāṭimah al-Kalābiyyah (Ummul-Banīn) to him and said, 'Among the Arabs, I know of no family who is braver than hers.' 'Alī ibn Abī-Ṭālib ('a) married her and she bore him al-'Abbās, Ja'far, 'Abdullāh and 'Uthmān.[2] This mother raised her sons to be devoted to their elder brother Imam al-Ḥusayn ('a) and they all were martyred at his side.[3]

Ummul-Banīn was not present during the battle of Karbalā'. When Bashīr returned to al-Madīnah, he went to see Ummul-Banīn and wanted to give her the news about the martyrdom of her sons. However, Ummul-Banīn said, 'Tell me about Abū-'Abdullāh al-Ḥusayn ('a).' Bashīr described how each of her three sons was killed. Ummul-Banīn replied, 'You have torn open my heart. May my children and everything under the sky be sacrificed for Abū-'Abdullāh ('a). Tell me about al-Ḥusayn.'

Ummul-Banīn went every day to the Baqī' cemetery accompanied by 'Ubaydullāh, the son of al-'Abbās ('a), to lament and weep for those who were martyred at Karbalā'. She composed this poem:

O he who saw 'Abbās descending

Upon the multitude of the weak-hearted
And after him the sons of Ḥaydar followed
Each like a lion with a rousing mane
I heard my son received a blow
To his head, when he had lost his arms

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[1] *Tarīkh al-Ṭabarī*: vol. 3, pp. 162, 262 and 343; *Jamharat al-Ansāb*: p. 37; *Biḥār al-Anwār*: vol. 42, p. 91; *Tanqīḥ al-Maqāl*: vol. 3, p. 70. (al-Ṭabarī has recorded the lineage of Ḥizām as follows: Abū-Mijāl ibn Khālid ibn Rabī'ah ibn al-Walīd ibn Ka'b Ibn 'Āmir ibn Kalāb.)

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[3] *Tarīkh al-Ṭabarī*: vol. 3, p. 343; *Jamharat al-Ansāb*: p. 37.

Woe upon me that his head was bowed
By this blow to his head
If he had had a sword in his hand
No one could have approached him

Marwān ibn al-Ḥakam –despite the deep animosity he felt towards the family of Banū-Hāshim– stood and wept beside Ummul-Banīn for her sons alongside the other people who were present mourning them.[1]

Māmqānī, after describing Ummul-Banīn's reaction during her meeting with Bashīr, wrote, "The reason for her love and devotion to Imam al-Ḥusayn ('a) was because of his position as Imam. She was ready to tolerate the death of her four sons if al-Ḥusayn was safe and sound. This kind of devotion shows her high degree of faith. I consider her to be among the sincere followers."[2]

22. Ummu-Ja'far bint al-Ḥasan ibn al-Ḥasan

Ummu-Ja'far was the daughter of al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī-Ṭālib and Fāṭimah bint al-Ḥusayn ibn 'Alī ('a). Nothing more is known about her. She related traditions from Fāṭimah bint al-Ḥusayn ('a) (her mother).[3]

23. Ummu-Ja'far bint Muḥammad ibn Ja'far

Ummu-Ja'far, or Ummu-'Awn, was the daughter of Muḥammad ibn Ja'far ibn 'Abī-Ṭālib al-Hāshimī and the granddaughter of Asmā' bint 'Umays.[4] In some of the sources she is referred to as Ummu-Ja'far bint Ja'far ibn 'Abī-Ṭālib. It is said that Ummu-Ja'far was the wife of Muḥammad ibn al-Ḥanafīyyah, and the mother of his son 'Awn. Ibn Ḥajar introduces her by the name of Ummu-'Awn. She passed away in 49 AHL. [5]

Shaykh al-Ṣadūq mentions her in his book *man-lā-yaḥḍaruhu'l-faqīh* in connection with Asmā' bint 'Umays regarding the well-known tradition "the returning of the sun."[6] In the book *al-Mujdī*[7] it is written, "Ummu-Ja'far al-

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[1] *A'yān al-Shī'ah*: vol. 7, p. 429 and vol. 8, p. 389; *Tanqīḥ al-Maqāl*: vol. 3, p. 70; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 294.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 70.

[3] *Tahdhīb al-Kamāl*: p. 255.

[4] *Usd al-Ghābah*: vol. 1, p. 544.

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 474; *al-Mujdī*: p. 224.

[6] *Al-Faqīh*: vol. 4, p. 438.

[7] The book *al-Mujdī fī Ansāb al-Ṭālibiyyīn* was written by Najm al-Dīn Abū'l-Ḥasan 'Alī ibn Muḥammad al-'Alawī al-'Umarī, a scholar who lived in the 5th century AH.

Ja'fariyyah was the mother of 'Awn al-Akbar. She was a lady of great excellence and a narrator of traditions."[1] Māmqānī lists her among the women transmitters of traditions but says he was unsuccessful in finding information on her life.[2]

She has related traditions from Asmā' bint 'Umays (her grandmother). 'Umārah ibn Muhājir, 'Awn and Ummu-'Īsā al-Khuzā'iyyah (Jazār) have related traditions from her.[3]

Shaykh al-Ṣadūq, relying on his sources, relates from Muḥammad ibn Mūsā, from 'Umārah ibn Muhājir, from Ummu-Ja'far bint Muḥammad ibn Ja'far, from her grandmother Asmā' bint 'Umays, that she said, "One day the Messenger of God fell asleep while his head was in 'Alī's lap. The sun set and the time for 'Alī to pray his 'Aṣr (afternoon) prayer elapsed (without him having prayed). The Holy Prophet (woke up and) said, 'O God! 'Alī was obeying you and your Prophet; so, make the sun return for his sake.' Asmā' said, 'I swear to God, I saw the sun set and then rise again, so that there was no mountain or piece of land it did not shine upon, until 'Alī rose, made ablution and performed the Afternoon Prayer. Then it set again.'"[4] Al-Ḥākim, relying on his own sources, relates from 'Awn ibn Muḥammad ibn 'Alī and 'Umārah ibn Muhājir that Ummu-Ja'far, the wife of Muḥammad ibn 'Alī said, "Asmā' bint 'Umays told me, "I washed Fāṭimah, the daughter of the Holy Prophet (ṣ) (after her death) together with 'Alī ('a).'"[5]

24. Ummu-Ja'far al-Khaṭīb

Ummu-Ja'far was born in Baghdad and migrated to the holy city of al-Najaf with her brother Shaykh 'Abd al-Karīm al-Khaṭīb. She was the second wife of Shaykh Zuhayr Ḥassūn.

Her Merits

She studied under her brother and husband, and Āyatullāh Mar'ashī[6] gave her

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[1] *Al-Mujdī*: p. 224.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p.71.

[3] *Tahḍīb al-Kamāl*: p. 373.

[4] *Al-Faqīh*: vol. 1, p. 203 (This tradition has also been quoted in the section about Asmā' bint 'Umays.); *Biḥār al-Anwār*: vol. 41, pp. 167 and 176.

[5] *Al-Mustadrak 'ala'l-Ṣaḥīḥayn*: vol. 3, p. 163.

[6] Āyatullāh al-'Uẓmā Sayyid Shahāb al-Dīn al-Ḥusaynī al-Mar'ashī was one of the great religious leaders (1315-1411 AHL). He was born in Najaf, and was knowledgeable in the field of geneology, narrators of traditions, and an author.

permission to narrate traditions.[1]

25. Ummu-Ḥabībah (Ramlah)

The honorable lady Ummu-Ḥabībah, daughter of Abū-Sufyān Ṣakhr ibn Ḥarb ibn Umayyah was one of the wives of the Holy Prophet (ṣ). Her mother was Ṣafiyyah bint Abu'l-'Āṣ. Her name was Ramlah, but she became well-known as Ummu-Ḥabībah. Shaykh al-Kulaynī has given her name to be Āminah.[2] Ummu-Ḥabībah became Muslim in the beginning of the Holy Prophet's call and migrated to Abyssinia with her husband 'Ubaydullāh ibn Jaḥsh. Her husband converted to Christianity in Abyssinia, but Ummu-Ḥabībah remained a Muslim. 'Ubaydullāh died as a Christian, and al-Najāshī, the king of Abyssinia, married Ummu-Ḥabībah to the Messenger of God (ṣ) in year six or seven AH after the Holy Prophet authorized him to act on his behalf. The Muslims were present when the marriage contract was read. She then traveled to al-Madīnah to join him. Ibn Sa'd and others have described her marriage in their books.[3]

Before her death, Ummu-Ḥabībah called each of 'Ā'ishah and Ummu-Salamah and asked them to forgive the differences that had been between them in the past. Ummu-Ḥabībah died in 44 AH in al-Madīnah, during the rule of her brother Mu'āwiyah. Other sources mention the date of her death as 42, 50, 55 and 59 AH. [4]

However Abū-Bakr ibn Abī-Khaythamah has said, "She passed away one year before Mu'āwiyah. Mu'āwiyah died in the month of Rajab in the year 60 AH."[5] According to these words, the year 59 AH would be more correct.

Imam 'Alī ibn al-Ḥusayn al-Sajjād ('a) said, "I entered a certain place in 'Alī ibn Abī-Ṭālib's house and dug up a portion of the floor. There, I found a stone upon which was inscribed, 'This is the grave of Ramlah bint Ṣakhr.' I returned the stone to its place."[6]

Her Merits

Ummu'l-Mu'minīn (i.e. mother of the believers) Ramlah became Muslim in the beginning of the Holy Prophet's call to Islam. She migrated to Abyssinia with

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[1] *A'lām al-Nisā' al-Mu'mināt*: p. 132.

[2] *Al-Kāfī*: vol. 5, p 367, tradition no. 1.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 97 – 100.

[4] *A'lām al-Nisā'*: vol. 1, p. 465.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 4, p. 244; *Tahdhīb al-Kamāl*: p. 176.

[6] *Usd al-Ghābah*: vol. 5, p. 457.

her first husband 'Ubaydullāh ibn Jaḥsh. She was a believing woman who became the wife of the Holy Prophet (ṣ) after the death of her first husband. Her dowry, amounting to four hundred Dinars, was the highest dowry among the wives of the Holy Prophet (ṣ).[1] After her marriage to the Holy Prophet (ṣ), she migrated back to al-Madīnah from Abyssinia. When she arrived in al-Madīnah, the Holy Prophet (ṣ) gave food to the people and said, "It is the tradition of the Prophets to give food to celebrate marriage."[2]

In the year 8 AH, Ummu-Ḥabībah's father, Abū-Sufyān, came to al-Madīnah from Makkah to extend the time of their treaty. He entered his daughter's room and sat on a rug on which the Holy Prophet (ṣ) usually sat. Ummu-Ḥabībah took the rug away. Abū-Sufyān asked, "You don't want me to sit on this rug?" She replied, "Yes. This is the rug on which the God's Messenger (ṣ) sits. You are a pagan and may not sit upon it."[3] This conversation demonstrates Ummu-Ḥabībah's strong faith in God and His Messenger (ṣ). Due to her great respect and love for the Holy Prophet (ṣ), she would not allow her pagan father – who was an enemy of God and His Prophet – to sit on the Prophet's rug. This was in spite of her being far from her father and her natural filial love towards him. The Holy Prophet (ṣ) had saved Ummu-Ḥabībah from being forced to live among her pagan and Christian family (her father being pagan, and her first husband Christian) through his marriage with her. After the Battle of Khaybar he sent her eighty wasaq of dates and twenty wasaq of barley.[4]

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn 'Abd al-Barr, Ibn al-Athīr and Ibn Ḥajar have all included her among the companions of the Holy Prophet (ṣ) and the transmitters of his traditions.[5] Shaykh al-Kulaynī has related traditions about her in his book.[6] 'Allāmah Māmqānī has counted her among the women

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[1] Shaykh al-Kulaynī, quoting a tradition from Imām al-Ṣādiq ('a), relates that the Holy Prophet (ṣ) had set the amount of dowry for his wives at 12.5 oka. (However, the dowry of his wife Ummu-Salamah was less than this. Each oka is equal to 40 Dirhams. Therefore, 12.5 oka is 500 Dirhams, and more than the 400 Dirhams which was given to Ramlah. *Al-Kāfī*: vol. 5, p. 376).

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 98; *al-Kāfī*: vol. 5, p. 367 (A similar tradition from Imām al-Riḍā ('a) has been recorded, however the name of 'Āminah has been used rather than Ummu-Ḥabībah.) al-Barqī, *al-Maḥāsin*: vol. 2, p. 418; *Biḥār al-Anwār*: vol. 100, p. 277.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 100; *A'lām al-Nisā'*: vol.1, p 464.

[4] Ibid.

[5] *Rijāl al-Ṭūsī*: p. 32; *al-Istī'āb*: vol. 4, pp. 1843 and 1929; *al-Jāmi' fī'l-'Ilal*: p. 244; *Usd al-Ghābah*: vol. 5, p. 457; *al-Iṣābah*: vol. 4, p. 298.

[6] *Al-Kāfī*: vol. 5, p. 367.

transmitters of traditions and says, "The least I can say about her is that she was a good woman, and God knows best."[1]

She has related traditions from the Holy Prophet (ṣ) and Zaynab bint Jaḥsh. Ḥabībah (her daughter), 'Anbasah and Mu'āwiyah (her brothers), 'Abdullāh ibn 'Utbah (her nephew), Abū-Sufyān ibn Sa'īd (her nephew), Sālim ibn Sawwār (or Shawwāl, her servant), Abu'l-Jarrāḥ, Zubayr (her servant), Abū-Ṣāliḥ al-Sammān, 'Urwah ibn al-Zubayr, Zaynab bint Ummu-Salamah, Ṣafiyyah bint Shaybah, Shahr ibn Ḥawshab, and others have related traditions from her.

Ummu-Ḥabībah has transmitted 65 traditions from the Holy Prophet (ṣ) and Zaynab bint Jaḥsh. Al-Bukhārī has quoted four of them in his book, and Muslim has quoted four in his book, two of which are the same.[2]

Ibn al-Athīr, relying on his own sources, quotes 'Anbasah ibn Abī-Sufyān as relating that Ummu-Ḥabībah said, "The Holy Prophet said: 'He who prays four cycles of prayer before noon and four cycles after noon time, God will save him from the fire of Hell.'"[3] Ibn Sa'd, relying on his own sources, quotes ibn Shawwāl as relating that Ummu-Ḥabībah said, "The Holy Prophet instructed me to leave 'Arafāt at night."[4] Al-Ṭabarānī quotes Anas ibn Mālik as relating from Ummu-Ḥabībah as saying that the Holy Prophet (ṣ) said, "I was shown what will befall my followers and what bloodshed there will be after my death, whereupon I asked God to grant me intercession for them and God consented to my request.[5] Al-Ṭabarānī transmitted seven traditions from Ummu-Ḥabībah.[6] The *al-Ṣiḥāḥ al-Sittah* have also quoted traditions from Ramlah bint Abū-Sufyān.[7]

26. Ummu-Ḥarām bint Milḥān

Ummu-Ḥarām[8] was the daughter of Milḥān ibn Khālid ibn... ibn al-Najjār al-Anṣārī al-Khazrajī, and her mother was Malīkah bint Mālik ibn 'Adī from the Banu'l-Najjār tribe. Ummu-Salīm (No. 16) was her sister; and her husband was

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 71.

[2] *A'lām al-Nisā'*: vol.1, p. 465.

[3] *Usd al-Ghābah*: vol. 5, p. 451.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 100.

[5] *Al-Mu'jam al-Kabīr*: vol. 23, p. 222.

[6] Ibid: vol. 23, pp. 222 – 224.

[7] *Tahdhīb al-Tahdhīb*: vol. 12, p. 419.

[8] In the book *Usd al-Ghābah* and others, she is named Ummu-Ḥarām, but in *Rijāl al-Ṭūsī*, she is referred to as Ummu-Ḥizām bint Malḥan.

'Abādah ibn al-Ṣāmit. Her name was also mentioned as al-Rumayṣā' or al-Ghumayṣā',[1] but her real name has not been transmitted. She was the maternal aunt of Mālik ibn Anas.

Ummu-Ḥarām drowned in 27 AH during the reign of 'Uthmān ibn 'Affān, when the ship she was sailing on sank in the Cyprus Sea. She was buried in Cyprus and her grave is known as 'the grave of the righteous woman.'[2]

Her Merits

Ummu-Ḥarām embraced Islam, swore allegiance to the Holy Prophet (ṣ), and migrated to al-Madīnah. She is among the transmitters of traditions from the Holy Prophet (ṣ) and has narrated five traditions from him.[3] The Holy Prophet (ṣ) respected and honored her. He used to visit her in her home and talk to her, and he gave her the glad tidings that she is going to become a martyr.

Ummu-Ḥarām's husband, 'Ubādah ibn al-Ṣāmit, was one of the first people to swear allegiance to Imam 'Alī ('a) after the Holy Prophet's passing away. Shaykh al-Ṣadūq relates a tradition about him in his book *al-Ithnā 'Ashar* that the Holy Prophet (ṣ), following Jabra'īl's order, chose twelve men to be the leaders of his army after him, and 'Ubādah ibn al-Ṣāmit was one of them.[4]

Shaykh al-Ṭūsī, Āyatullāh Khū'ī, Ibn al-Athīr, Ibn 'Abd al-Barr, Ibn Ḥajar and Ibn Sa'd count Ummu-Ḥarām among the companions of the Holy Prophet (ṣ) and narrators of his traditions. Māmqānī has said she is a transmitter of traditions and reliable.[5]

She has related traditions from the Holy Prophet (ṣ), and bint Ummu-Ḥakīm (bint al-Zubayr), Anas ibn Mālik (her nephew), 'Umayr ibn al-Aswad al-'Ansī, Ya'lā ibn Shaddād ibn Aws, 'Aṭā' ibn Yasār and 'Ubādah ibn al-Ṣāmit have related traditions from her.

Ibn Sa'd, Ibn al-Athīr and al-Ṭabarānī relate a tradition from Anas ibn Mālik according to which Ummu-Ḥarām said, "The Holy Prophet (ṣ) was taking a nap in my house before noon, and laughed in his sleep. I said, 'O Prophet of God,

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[1] *Tahdhīb al-Kamāl*: p.339.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 318; *Al-A'lām*: vol. 2, p. 172.

[3] *A'lām al-Nisā'*: vol. 1, p. 253.

[4] *Al-Khiṣāl*: vol. 2, p. 492.

[5] *Rijāl al-Ṭūsī*: p. 33; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 175; *Tanqīḥ al-Maqāl*: vol. 3, p. 71; *Usd al-Ghābah*: vol. 5, p. 574; *al-Istī'āb*: vol. 4, p. 1931; *al-Iṣābah*: vol. 4, p. 423; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 434, where it says, 'Narrated by ibn Ḥanbal, al-Bukhārī, Muslim, Abū-Dāwūd and al-Nasā'ī.'

may my father and my mother be sacrificed for you. Why are you laughing?' He replied, 'A group of my followers will ride upon the sea as if they were kings sitting upon their thrones.' I said, 'O Prophet of God, please pray to God that I may be one of them.' He replied, 'You are one of them...'."[1]

Al-Ṭabarānī, relying on his sources, quotes Ya'lā ibn Shaddād who narrated that Ummu-Ḥarām said, "The Prophet of God (ṣ) recounted (his dream) of the warriors of the sea and said, 'He who returns to his homeland will receive the reward of a martyr, and he who drowns in the sea will receive the reward of two martyrs.' Ummu-Ḥarām said, 'O Prophet of God, pray to God that he may make me one of them.' The Prophet said, 'O my Lord, make her one of them.'"[2]

Al-Bukhārī, Muslim, Abū-Dāwūd, al-Nassā'ī and Ibn Mājah have quoted from Ummu-Ḥarām in their works.[3]

27. Ummu'l-Ḥasan bint ibn Shadqam

Ummu'l-Ḥasan was the daughter of al-Ḥasan ibn 'Alī ibn al-Ḥusayn ibn 'Alī, known as Ibn Shadqam al-Ḥusaynī al-Madanī. She was a learned and scholarly woman from the tenth century after the migration of the Prophet (ṣ). On the anniversary of Ghadīr in the year 983 AH, Shaykh 'Izz al-Dīn al-Ḥusaynī[4] granted her, her father and her brothers permission to narrate traditions.[5]

28. Ummu'l-Ḥasan (Ummu'l-Khayr) bint 'Abdullāh

Ummu'l-Ḥasan, also known as Ummu'l-Ḥusayn and Ummu'l-Khayr, was the daughter of 'Abdullāh ibn Muḥammad ibn 'Alī ibn al-Ḥusayn.[6] She was the granddaughter of Imam al-Bāqir ('a). Her husband was 'Umar ibn 'Alī, and her son was Muḥammad ibn 'Umar. After mentioning her name in his book *Rijāl al-Ṭūsī*, Shaykh al-Ṭūsī says that some of the writers of books on the transmitters of traditions, among them Ibn 'Innabah, have said, "Imam al-Bāqir

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 435; *Usd al-Ghābah*: vol. 5, p. 574; *al-Mu'jam al-Kabīr*: vol. 25, p. 131, where it says, 'Narrated by Ibn Ḥanbal, al-Bukhārī, Muslim, Abū-Dāwūd and al-Nasā'ī.'

[2] *Al-Mu'jam al-Kabīr*: vol. 25, p. 134.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 462.

[4] Shaykh 'Izz al-Dīn ibn Shaykh 'Abd al-Ṣamad ibn Shaykh Shams al-Dīn Muḥammad al-Jab'ī al-'Āmilī al-Ḥā'irī al-Hamdānī (the father of Shaykh al-Bahā'ī) passed away in the year 984 AH and was a great Shī'ah religious scholar.

[5] *Al-Dharī'ah*: vol. 1, p. 186, no. 962.

[6] *A'yān al-Shī'ah*; vol. 3, p. 476.

('a) had no son besides Imam al-Ṣādiq ('a)." Or, they say that his only son was Ja'far (meaning that his line of male offspring was only continued by Imam al-Ṣādiq)[1]. However, Shaykh al-Mufīd says about the sons of Imam al-Bāqir ('a), "They were seven." And, he mentions 'Abdullāh ibn Muḥammad as one of them. *Al-Mujdī* mentions six sons, among them 'Abdullāh.[2] Then, he continues to say that his line continues only from Ja'far ('a). It is possible that Ummu'l-Ḥusayn or Ummu'l-Khayr is the daughter of this 'Abdullāh.

Abū-Ja'far al-Ṣaffār has quoted Muḥammad ibn 'Umar ibn 'Alī as narrating a tradition from Ummu'l-Ḥusayn bint 'Abdullāh ibn Muḥammad ibn 'Alī ibn al-al-Ḥusayn.[3] However, the books dealing with transmitters of traditions have not mentioned such a name among the transmitters. One can therefore assume that the name of this transmitter has been recorded as Ummu'l-Ḥusayn instead of Ummu'l- Ḥasan.

Her Merits

Ummu'l-Ḥasan was the niece of Imam al-Ṣādiq ('a), and a transmitter of traditions from him. Shaykh al-Ṭūsī introduces her among the companions and transmitters of traditions from Imam al-Ṣādiq ('a).[4] Māmqānī says about her, "It is obvious that she is of the Imāmiyyah (Shī'ite) faith, but we know nothing about her name or her biography."[5] Ardabīlī[6] and Mīrzā Astarābādī have listed

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[1] *'Umdat al-Ṭālib*: p. 225; *al-Mujdī*: p. 94.

[2] *Kitāb a-Irshād*: p. 270; *al-Mujdī*: p. 94.

[3] *Baṣā'ir al-Darajāt*: p 187, part 4.

[4] *Rijāl al-Ṭūsī*: p. 341. In some versions, Ummu'l-Khayr is mentioned instead of Ummu'l-Ḥasan. Ibn Dāwūd introduces Ummu'l-Khayr as a separate identity and counts her among the companions of Imām al-Ṣādiq ('a). (*Rijāl Ibn Dāwūd*: p. 224) Mīrzā Astarābādī says that Ummu'l-Khayr is the same person as Ummu'l-Ḥasan (*Minhāj al-Maqāl*: p. 400), while Māmqānī says, It is perfectly possible that both Ummu'l-Ḥasan and Ummu'l-Khayr are daughters of 'Abdullāh ibn Muḥammad al-Bāqir. It is also probable that Ummu'l-Khayr is a mistake in handwriting only. However, Ibn Dāwūd is the only one to consider this a possibility. (*Tanqīḥ al-Maqāl*: vol. 3, p. 72)

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 71.

[6] Muḥammad ibn 'Alī al-Ardabīlī al-Gharawī al-Ḥā'irī wrote the book *Jāmi' al-Ruwāt*, or *Rafī' al-Ishtibāhāt fī Tarājim al-Ruwāt wa Tamyīz al-Mushtarakāt*. The dates of his birth and death are unknown. He was one of the students of 'Allāmah al-Majlisī in Iṣfihān for a while, and was alive in the year 1098 AH. He was a scholar, complete, pious, and devout. [*al-Dharī'ah*: vol. 5, p. 54]

her among the transmitters of traditions.[1]

She has related traditions from Imam al-Ṣādiq ('a), and Muḥammad ibn 'Umar ibn 'Alī (her son) has related traditions from her.

Abū-Ja'far al-Ṣaffār, relying on his sources, quotes 'Īsā ibn 'Abdullāh, who quotes Muḥammad ibn 'Umar ibn 'Alī as transmitting that his mother, Ummu'l-Ḥasan (Ummu'l-Ḥusayn) bint 'Abdullāh ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ('a) said, "I was sitting with my paternal uncle, Ja'far ibn Muḥammad ('a) when he called to Sa'īdah, a young servant who lived in his house. She came carrying a basket. He (Ja'far ibn Muḥammad) looked at the seal on the basket, and opened it. Then, he looked into the basket, raised his head, and looked angrily at Sa'īdah. I said, 'May I be sacrificed for you. I have never seen you look at anyone with such anger, as the way you looked at Sa'īdah.' He said to Sa'īdah, 'Do you know what you have done? This is the standard of the Holy Prophet (ṣ). You have neglected it until it almost fell apart.' He then took a piece of black cloth from the basket and put it over his eyes. He gave it to me and I rubbed it over my eyes and face. Then he took out a purse, which contained approximately two hundred Dinars."[2]

Al-Ḥākim, relying on his own sources, transmits the following tradition, quoting 'Īsā ibn 'Abdullāh, who quoted his father as quoting Ummu'l-Ḥasan bint Abī-Ja'far Muḥammad ibn 'Alī,[3] who quoted Ja'far ibn Muḥammad as saying, "Fāṭimah (may God be pleased with her) died when she was 21 years old and she was born when the Prophet was 41 years old."[4]

29. Ummu'l-Ḥasan al-Nakha'iyyah

Ummu'l-Ḥasan al-Nakha'iyyah was a transmitter of a traditions from Amīr al-Mu'minīn ('a).

'Allāmah Ardabīlī introduces her as a transmitter of traditions from Amīr al-Mu'minīn. Shaykh al-Kulaynī and Shaykh al-Ṭūsī have related her tradition.[5] 'Allāmah Mamqānī writes, "We only know her name from the tradition al-Kulaynī and Shaykh al-Ṭūsī have quoted, and they have not mentioned 'al-

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[1] *Jāmi' al-Ruwāt*: vol. 2, p. 455; *Minhāj al-Maqāl*: p. 400.

[2] *Baṣā'ir al-Darajāt*: p. 187, part 4.

[3] Ummu'l-Ḥasan was the daughter of 'Abdullāh ibn Muḥammad ibn 'Alī, but in this tradition, her lineage is traced directly to her grandfather. The phrase 'Abdullāh ibn ...' has been omitted.

[4] *Al-Mustadrak 'ala'l-Ṣaḥīḥayn*: vol. 3, p 163

[5] *Jāmi' al-Ruwāt*: vol. 2, p. 455.

Nakha'iyyah' in bringing her name. Her degree of reliability is not established for me."[1]

She has related traditions from Amīr al-Mu'minīn ('a), and Abū-Zahrah has related traditions from her.

Shaykh al-Kulaynī and Shaykh al-Ṭūsī narrate the following tradition, quoting Aḥmad ibn Muḥammad, who relates from 'Uthmān ibn 'Īsā from Abū-Zahrah that Ummu'l-Ḥasan said, "Amīr al-Mu'minīn passed by me and asked, 'What do you make, Ummu'l-Ḥasan? (Meaning what talents do you have?)' I answered, 'I spin yarn.' Amīr al-Mu'minīn said, 'This is of the best (literally: most permitted) ways of making a living.'"

30. Ummu'l-Ḥusayn (or al-Ḥasan) ibn Mūsā ibn Ja'far

Ummu'l-Ḥusayn (Ḥasan) the mother of al-Ḥusayn (Ḥasan) ibn Mūsā ibn Ja'far ('a) was one of the wives of Imam al-Kāẓim ('a). Nothing is known about her biography. Her name is known due to a tradition that has been transmitted by Shaykh al-Kulaynī, al-Ṣadūq, and Shaykh al-Ṭūsī, that will be quoted in the section on traditions below. In the books of genealogy, a son of Imam al-Kāẓim by the name of al-Ḥusayn (or Ḥasan) has been mentioned[2], but there is no mention of a daughter by the name of Ummu'l-Ḥusayn. If some of the books about the transmitters of traditions mention the name Ummu'l-Ḥusayn bint Mūsā ibn Ja'far, it is probably incorrect.[3]

Her Merits

Imam al-Ṣādiq ('a) told his mother, al-Khansā' the wife of Sa'd, about her: "Even if Allah has given you nothing save your daughter Ummu'l-Ḥusayn, it is still that He has actually given you very much welfare."[4]

She has related traditions from Imam Mūsā ibn Ja'far, and al-Ḥusayn (Ḥasan) ibn Mūsā ibn Ja'far has related traditions from her.

Shaykh al-Kulaynī and Shaykh al-Ṭūsī quote Aḥmad ibn Muḥammad as relating from al-Ḥusayn ibn Mūsā [5] as transmitting that his mother and Ummu-Aḥmad bint Mūsā said, "We were traveling to Baghdad through the desert with

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 71.

[2] Ḥusayn and Ḥasan were the sons of Imām al-Kāẓim ('a); however, their mother was a freed slave. *Kitāb al-Irshād*: p. 302 (original text p. 294), *Jamharat al-Ansāb*: p. 65.

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 71.

[4] *Al-Kāfī*: vol.5, p.515.

[5] *Al-Faqīh*: vol. 1, p. 111; The name Ḥasan ibn Mūsā is mentioned here.

Abu'l-Ḥasan ('a). He said, 'Today is Thursday. But, take the ritual ablution today instead of tomorrow, because tomorrow we will find very little water.' So, we took the ablution on Thursday instead of Friday."[1]

31. Ummu-Ḥakīm al-Khawliyyah

Ummu-Ḥakīm was the daughter of 'Amr ibn Sufyān al-Khawliyyah[2]. No information was found as to her name or about her life, other than she was among the companions of Amīr al-Mu'minīn ('a).

Shaykh al-Ṭūsī has counted her among the transmitters of traditions from Amīr al-Mu'minīn ('a), and the other Shī'ah books about the transmitters of traditions have quoted him.[3] Māmqānī in mentioning her among the transmitters of traditions writes, "We were unable to find information as to her name and biography. The name al-Khawliyyah refers to someone from the family of Khawlān Abī-Baṭn from the group of Kahlān from the tribe of Qaḥṭān. And, the name al-Khiwaliyyah relates to her ancestor who was Khawlah.[4]

She relates traditions from Imam 'Alī ibn Abī-Ṭālib Amīr al-Mu'minīn ('a).

32. Ummu-Khālid

Ummu-Khālid's name, 'Abdiyyah, is obtained from a tradition which Shaykh al-Kulaynī and al-Kashī have related.[5]

Her Merits

Al-Kashī, relying on his sources, relates the following tradition about her, quoting Abū-Baṣīr as saying, "I was sitting with Imam al-Ṣādiq ('a) when Ummu-Khālid, whose hand had been cut off by Yūsuf ibn 'Amr[6], asked to be

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[1] *Al-Kāfī*: vol.3, p. 42 (Refer to the book on ritual purity (*Kitāb al-Ṭahārah*), the chapter about the necessity of doing the ritual ablution on Friday. Tradition 6; *al-Tahdhīb*: vol. 1, p. 365, (Refer to the chapter on ritual ablution, tradition 1110.)

[2] The name Khawliyyah connects Ummu-Ḥakīm to Khawlān ibn Abī-Baṭn from the group of Kahlān which was a part of the Qaḥṭāniyyah tribe. (*Tanqīḥ al-Maqāl*: vol. 3, p. 71)

[3] *Rijāl al-Ṭūsī*: p. 66; *Tanqīḥ al-Maqāl*: vol. 3, p. 71 from chapter about women; *Jāmi' al-Ruwāt*: vol. 2, p. 455; *Majma' al-Rijāl*: vol. 7, p. 180; *Mu'jam Rijāl al-Ḥadith*: vol. 23, p. 176; *Minhāj al-Maqāl*: p. 400.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 71.

[5] *Al-Kāfī*: vol. 6, p. 413; *Ikhtiyār Ma'rifat al-Rijāl*: vol. 3, p. 509.

[6] Yūsuf ibn 'Amr was killed by Zayd Ibn 'Alī ibn al-Ḥusayn in al-Kūfah and was the governor of Iraq. He cut off the hand of Ummu-Khālid for the *accusation* of being Shī'ah.

admitted. Abū-'Abdullāh inquired, 'Would you like to listen to Ummu-Khālid's speech?' I said, 'May I be sacrificed for you, yes.' He said, 'She has asked to be admitted just now.' Imam al-Ṣādiq ('a) asked me to sit on a mat. Then, Ummu-Khālid entered and spoke. I noticed that she spoke with great eloquence and she asked Imam al-Ṣādiq ('a) about different issues. In front of Imam al-Ṣādiq ('a), Ummu-Khālid expressed her disgust with Kathīr al-Nawwā'[1], who had been among the companions of Imam al-Ṣādiq ('a) in the past, but had later become of the Batrī[2] faith.[3] From this tradition, we can conclude that Ummu-Khālid was among the companions of Imam al-Ṣādiq ('a).

Imam al-Ṣādiq ('a) has said that Ummu-Khālid will be one of those who arise with Imam al-Mahdī ('aj).[4]

Al-Kashī quotes 'Alī ibn al-Ḥasan as saying, "Ummu-Khālid was a virtuous woman of the Shī'ah faith; (however), she had an inclination towards the Zaydiyyah sect."[5] Māmqānī writes, "What al-Kashī says proves her reliability, because he describes her as being virtuous and a Shī'ah. An inclination towards Zayd's sect is no reason to consider her to be outside the Shī'ah faith."[6]

She has related traditions from Abū-'Abdullāh Ja'far ibn Muḥammad ('a), and Abū-Baṣīr has related traditions from her.

Al-Kashī, relying on his own sources, relates that Abū-Baṣīr said, "I was sitting with Abū-'Abdullāh ('a) when Ummu-Khālid, whose hand had been cut off by Yūsuf, asked to be admitted. Imam al-Ṣādiq ('a) asked, 'Would you like to hear what she says?' I replied, 'Yes, may I be sacrificed for you.' He said, 'If you grow weary, tell me.' He had me sit on a mat, and Ummu-Khālid entered. She talked with remarkable eloquence, and asked Abū-'Abdullāh how to behave towards this and that person. He answered, 'Be friendly with them.' She said, 'Whenever I meet my Lord, I shall tell Him, that you advised me to be friendly with them.' 'Yes,' he said. She continued, 'Verily, this person who is sitting

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[1] Shaykh Ṭūsī, al-Kashī and al-Barqī list Kathīr al-Nawwā' among the companions of Imām al-Bāqir ('a), although he was a Sunni. Later, he joined the Batrī faith, which led to complete estrangement between him and Imām al-Ṣādiq ('a). (*Jāmi' al-Ruwāt*: vol. 2, p. 28)

[2] The Batriyyah is a sub-sect of the Zaydiyyah sect led by al-Mughīrah al-Abtar ibn Sa'd, a companion of Kathīr al-Nawā'.

[3] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 3, p. 509.

[4] *Dalā'il al-Imāmah*: p. 259.

[5] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 3, p. 511.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 71, from the chapter about women.

here with you on the mat has advised me to keep away from them, while Kathīr al-Nawwā' has advised me to be friends with them. Which of these two is better to you?' He answered, 'I swear to God that this person and his friends are dearer to me than Kathīr al-Nawwā' and his friends. If this person becomes someone's enemy, he (still) says, 'Those who do not judge by God's revelations are unbelievers. Those who do not judge by God's revelations are oppressors. Those who do not judge by God's revelations are transgressors.' After Ummu-Khālid had gone, Abū-'Abdullāh said, 'I was worried that she would go and give the news to Kathīr al-Nawwā'. Then, he would slander me in al-Kūfah and ruin my repute. O my Lord, I seek refuge with you from Kathīr al-Nawwā' in this world and the Hereafter.'"[1]

33. Ummu'l-Khayr al-Bāriqiyyah

Ummu'l-Khayr was the daughter of Ḥuraysh ibn Surāqah al-Bāriqiyyah.

Her Merits

Ummu'l-Khayr was one of the followers of the Messenger of God (ṣ). Although she did not meet the Holy Prophet (ṣ) herself, she met Amīr al-Mu'minīn ('a) and many of the Holy Prophet's companions. She excelled the majority of the women (of her time) in her affection and allegiance to the Holy Prophet's family and possessed a high degree of eloquence. Ummu'l-Khayr accompanied Imam 'Alī ('a) in the Battle of Ṣiffīn. After the martyrdom of Imam Alī ('a), Mu'āwiyah invited her to his palace, trying to show some esteem for her in order to improve his reputation.

Ibn Ṭayfūr and Ibn 'Abd-Rabbih have recorded Ummu'l-Khayr's speech before Mu'āwiyah in their books[2]. The translation of this part of their writings is as follows, "Mu'āwiyah had written to the governor of al-Kūfah and instructed him to send Ummu'l-Khayr to Damascus in a respectful way. The governor informed Ummu'l-Khayr accordingly. Ummu'l-Khayr replied, 'I am not opposed to going to Damascus, and I am not going to make an excuse that is untrue. I, too, wish to meet Mu'āwiyah.' When Ummu'l-Khayr arrived in Damascus, Mu'āwiyah allowed her to stay in his guest house while providing for her needs there, so that she could rest after her journey. On the fourth day, Mu'āwiyah invited Ummu'l-Khayr to his court, where a number of eminent people from his court were gathered.

Mu'āwiyah asked, 'Tell me how was your journey?' Ummu'l-Khayr replied, 'I

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[1] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 3, p. 509.

[2] *Balāghāt al-Nisā'*: p. 55; *al-'Iqd al-Farīd*: vol. 1, p. 354.

was healthy and comfortable during my travel, until I reached the merciful ruler, and now I find myself happily in the presence of a friendly and helpful king.' Mu'āwiyah said, 'I have won you over with my good intentions.' Ummu'l-Khayr replied, 'Be quiet, Mu'āwiyah. I swear to God that you have gone astray in your speech and your actions, and this will be your downfall.' Then she said, 'Ask your questions.'

Mu'āwiyah said, 'On the day of the Battle of Ṣiffīn, when 'Ammār ibn Yāsir was killed, you made a speech to instigate the army of 'Alī ibn Abī-Ṭālib. I want you to repeat what you said then.' Ummu'l-Khayr replied, 'I hadn't memorized a speech, nor was I relating a tradition about someone, so that I would now remember what I said then. If you want, I can deliver a similar speech now.' Mu'āwiyah said, 'No,' then he turned around to his court and asked, 'Which of you remembers her speech?' A man said, 'I remember, O *amīr al-mu'minīn*. I know her speech by heart the same way as I know Sūrah al-Fātiḥah (of the Qur'ān).' Mu'āwiyah told him to repeat the speech.

The man said, 'It's as if I see Ummu'l-Khayr before me, sitting on her grey camel, wearing a Yemeni cloth, and holding a whip in her hand. She roared like a lion inciting the fighters to battle and said, 'O people, fear the time of the Judgment Day, which will be an awe-inspiring event. Verily, God has made the truth manifest, His proof evident, His path lucent, and knowledge exalted. He did not leave you in blindness or darkness. May God have mercy upon you, where are you going? Are you fleeing from Amīr al-Mu'minīn ('a), or from the battle? Are you turning back from Islam, or turning away from the truth?...' Mu'āwiyah said, 'O Ummu'l-Khayr, with this speech you desired nothing but my death. I swear to God, if I were to kill you, there would be no fault with me.' Ummu'l-Khayr replied, 'I swear to God, I would be happy to be killed by a wretched man like you.'"

She related traditions from Amīr al-Mu'minīn ('a), and al-Shi'bī related traditions from her.

Ibn Ṭayfūr, relying on his own sources, quotes al-Shi'bī who transmits the speech of Ummu'l-Khayr delivered about Amīr al-Mu'minīn ('a) and the Battle of Ṣiffīn at Mu'āwiyah's court. A part of this speech is as follows, "May God have mercy upon you, where are you going? What do you want from the Holy Prophet (ṣ)'s cousin, his daughter's husband, and the father of his (grand)sons. He was created from the same clay as the Holy Prophet (ṣ). Because of his following the Prophet (ṣ) he was given superiority over all. The Holy Prophet (ṣ) entrusted his secrets to him only. He made him the door to his knowledge. He made the Muslims aware of (the benefits of) love for him, and warned the

hypocrites of hatred towards him. The Almighty God continually approved him with His assistance at all times. He acted according to the way of the Holy Prophet (ṣ)'s straight path, without any tendency to go astray (even once) in pursuit of (worldly) pleasures. He broke apart greed, and shattered the idols. Verily, he prayed (at a time) when the people were still pagans. He obeyed the Prophet (ṣ) at a time when people were doubtful. He continued in this way until fighters were called for the Battle at Badr. He wiped out the enemies of Islam at the Battle of Uḥud and has scattered the group of Hawāzin. How significant are these events, planting the seeds of hypocrisy and discord into people's hearts and causing them to turn away from Islam."[1]

34. Ummu-Dāwūd

Her name was Ḥabībah, and was given the nickname of Ummu-Dāwūd because of her son, Dāwūd ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī ibn Abī-Ṭālib[2]. She was also called Ummu-Khālid al-Barbariyyah. It has also been said that her real name was Fāṭimah bint 'Abdullāh ibn Ibrāhīm. Perhaps Fāṭimah was the mother of Dāwūd, and Ḥabībah was his wet nurse.[3]

Her Merits

Ummu-Dāwūd has related the worship acts which Imam al-Ṣādiq ('a) taught her in order to save her son Dāwūd from prison. She also nursed Imam al-Ṣādiq ('a) when he was an infant. [4] She related traditions from Imam al-Ṣādiq ('a).

'Allāmah al-Majlisī has written, "Know that most of the worship acts recommended for the 15th of Rajab are the supplications of Ummu-Dāwūd which ibn Bābawayh, Shaykh al-Ṭūsī and Sayyid ibn Ṭāwūs have related with dependable chains of transmission. They are useful for fulfilling needs, relief from sorrow, and repelling the injustice of oppressors. Imam al-Ṣādiq ('a) taught these worship acts to Ummu-Dāwūd. A summary of the tradition is as follows: Al-Manṣūr al-Dawānīqī, the 'Abbāsid tyrannical ruler, imprisoned a number of the descendants of the Prophet (ṣ) and their followers, and Dāwūd was among them. His mother requested a special supplication for his freedom from Imam al-Ṣādiq ('a). The Imam replied, "Why have you neglected the

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[1] Ibid: p. 58; Ibid: vol. 1, p. 355.

[2] *'Umdat al-Ṭālib*: p. 120; *A'yān al-Shī'ah*: vol. 3, p. 476; *al-Mujdī*: pp. 36, 89 (Dāwūd was the son of al-Ḥasan ibn al-Ḥasan ibn 'Alī ('a) and monitored the Islamic taxes which were given to Imām 'Alī ('a).

[3] *A'yān al-Shī'ah*: vol. 3, p. 476 & 477; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 389.

[4] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 389.

'Supplication in Asking God for Assistance and Victory', and the 'Supplication for Relief and Prosperity?' This is a supplication which opens the doors of heaven to those who read it. They will be welcomed by the angels who convey the glad tidings of their supplication having been accepted. O Ummu-Dāwūd, the month of Rajab is a month in which supplications will be accepted and..."

After her son was released from prison, Ummu-Dāwūd said, "I took Dāwūd to visit Imam al-Ṣādiq ('a), and Imam al-Ṣādiq said to him, 'The reason you were released was that al-Manṣūr saw Amīr al-Mu'minīn ('a) in a dream. Amīr al-Mu'minīn ('a) told him, 'Release my son. If you don't release him, I am going to throw you into the fire.' When he looked about, he saw a sea of fire beneath his feet and regretted what he had done."[1]

35. Ummu-Ri'lah al-Qushayriyyah

Ummu-Ri'lah was a woman of great knowledge and reasoning power, who met the Holy Prophet (ṣ).

Her Merits

She was a learned woman, an eloquent poetess who composed the sweetest of poems, and a wise woman. Ibn Ḥajar has written that her traditions were transmitted through two independent chains going back to Ibn 'Abbās. The translation of her conversation with the Holy Prophet (ṣ) as transmitted by Ibn 'Abbās is as follows, "Ummu-Ri'lah entered into the presence of the Holy Prophet (ṣ) and said, 'We women who stay in the inner chambers, tending to our husbands, raising our children and managing our households, cannot fight in the way of God. So, teach us something to bring us closer to the Almighty God.' The Holy Prophet (ṣ) answered, 'Ask for forgiveness night and day, remember God much, lower your gaze before men who are not related to you, and speak in a quiet voice.' She was a beautician and the Messenger of God (ṣ) had approved her occupation."

It is said that, "Ummu-Ri'lah was not seen for a time. When she returned to al-Madīnah, the Holy Prophet (ṣ) had already passed away. Upon learning this, she wept and wailed so loud that the sound of crying emanated from all the houses of the Anṣār. Ummu-Ri'lah went to see Imam al-Ḥasan and Imam al-Ḥusayn ('a). She circled around them in grief like a butterfly, and recited the following poem to Lady Fāṭimah al-Zahrā' ('a):

O house of Fāṭimah which was never empty;

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[1] *Zād al-Ma'ād*: a stone print without page numbers; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 390.

You have incited grief in me. Salutations be upon you, O house.[1]

'Umar Riḍā Kaḥḥālah writes, Ummu-Ri'lah was a woman of great eloquence.[2] Sayyid Muḥsin al-Amīn, after relating the words of Ibn al-Athīr and Ibn Ḥajar, writes, "From her circling around Imam al-Ḥasan and Imam al-Ḥusayn ('a), and reciting this poem to Fāṭimah, it is evident that she possesses the conditions of my book (e.g. that she is Shī'ah and a follower of the family of the Holy Prophet)."[3]

She has related traditions from the Holy Prophet (ṣ), and Ibn 'Abbās has related traditions from her.

Apart from the tradition whose translation was already provided in the section about Ummu-Ri'lah's merits, another tradition has been related from her through the same chain of transmissions. "Ummu-Ri'lah said, 'O Messenger of God, I am a beautician and I beautify and adorn women for their husbands. Is this a sin?' He answered, 'O Ummu-Ri'lah, beautify and adorn them when they have lost the attention (from old age) of their husbands.'"

36. Ummu-Sa'īd al-Aḥmasiyyah

We have no information as to her name and biography. Her epithet is known only based on a tradition transmitted by ibn Qawlawayh.

Her Merits

She was a transmitter of traditions from Imam al-Ṣādiq ('a), and was informed of many of his secrets. Some of the most eminent companions of Imam al-Ṣādiq ('a) have narrated from her.[4] Ummu-Sa'īd al-Aḥmasiyyah is one of the women whom according to Imam al-Ṣādiq ('a) will arise with Imam al-Mahdī ('aj).[5]

Shaykh al-Ṭūsī and al-Barqī count her among the companions of Imam al-Ṣādiq ('a).[6] Ibn Qawlawayh considers her to be reliable and narrates several traditions from her.[7] Māmqānī has written, "It is clear that she is a Shī'ah because Shaykh

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[1] *Usd al-Ghābah*: vol. 5, p. 582; *al-Iṣābah*: vol. 4, p. 449; *A'lām al-Nisā'*: vol. 1, p. 451.

[2] *A'lām al-Nisā'*: vol. 1, p. 451.

[3] *A'yān al-Shī'ah*: vol. 3, p. 478.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 72; *A'yān al-Shī'ah*: vol. 3, p. 479; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 396.

[5] *Dalā'il al-Imāmah*: p. 259.

[6] *Rijāl al-Ṭūsī*: p. 341; *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 176.

[7] *Kāmil al-Ziyārāt*: p. 158.

al-Ṭūsī lists her among the companions of Imam al-Ṣādiq ('a)."[1] Maḥallātī has written, "There is no doubt that this woman is one of the eminent and learned women of the Shī'ah."[2]

She has related traditions from Ja'far ibn Muḥammad Imam al-Ṣādiq ('a). Ibn Abī-'Umayr, Yūnus ibn Ya'qūb, Abū-Dāwūd al-Mustaraqq, al-Ḥusayn al-Aḥmasī, and Aḥmad ibn Rizq al-Ghumshānī have related traditions from her.

Ibn Qawlawayh, relying on his own sources, quoting Muḥammad ibn Abī-'Umayr from al-Ḥusayn al-Aḥmasī, narrates that Ummu-Sa'īd al-Aḥmasiyyah said, "I asked Imam al-Ṣādiq ('a) about visiting Imam al-Ḥusayn's grave, and he answered, 'It is equal in value to making the Ḥajj greater or lesser pilgrimage. And it is equivalent to *such and such* a virtuous action (He signaled with his hand)."[3]

Ibn Qawlawayh, relying on his own sources, quotes Yūnus ibn Ya'qūb as relating from Ummu-Sa'īd al-Aḥmasī that she said, "I asked Imam al-Ṣādiq ('a), 'What virtues are received for visiting the grave of Imam al-Ḥusayn ('a)?" He answered, "O Ummu-Sa'īd, the blessings are equivalent to going on the greater or lesser pilgrimage to Ḥajj, and its goodness is *such and such* (He reached out his arms and opened and closed his hands)."[4]

37. Ummu-Salamah

Ummu-Salamah was one of the wives of the Holy Prophet (ṣ). Her name was Hind bint Abū-Umayyah. Her father, Abū-Umayyah, was named Suhayl ibn al-Mughīrah ibn 'Abdullāh ibn 'Umar ibn Makhzūm, al-Qurashiyyah al-Makhzūmiyyah, and was known by his epithet *Zād al-Rākib*."[5] Her mother was 'Ātikah bint 'Āmir ibn Rabī'ah ibn... ibn Kinānah. Her first husband, Abū-Salamah ('Abdullāh ibn 'Abd al-Asad from the Banū-Makhzūm tribe), was her cousin. Ummu-Salamah migrated twice with her husband to Abyssinia along with a group of the Muslims.[6] Their children were Zaynab, Salamah, 'Umar and Durrah.[7]

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 72.
[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 396.
[3] *Kāmil al-Ziyārāt*: p. 158.
[4] Ibid: p. 159.
[5] *Zād al-Rākib*: A person who would pay all of the expenses of those accompanying him on a journey, and they were his guests for the time of the journey. [*Tārīkh al-Ṭabarī*: vol. 3, p. 1138; The Dih-Khudā Encyclopedia.]
[6] *Tārīkh al-Ṭabarī*: vol. 1, p. 482.
[7] *A'lām al-Nisā'*: vol. 5, p. 222.

Ummu-Salamah passed away in al-Madīnah in the year 62 AHL during the reign of Yazīd. She was 84 years old at the time of her death. She was buried in the al-Baqī' cemetery and was the last of the Mothers of the Believers to pass away. There are different accounts as to the year of her death, but 62 AH seems the likeliest of all. It is said that she died after the martyrdom of Imam al-Ḥusayn ibn 'Alī ('a).[1]

Ibn Sa'd, relying on his own sources, has written, "Ummu-Salamah told her husband (Abū-Salamah), 'I have heard that a woman whose husband dies first and goes to paradise, and who goes to paradise as well after her death, if she does not marry again, will be reunited with her husband in paradise. The same is true if the wife dies first and her husband survives her. So, let us make a covenant that whoever dies first, the one who survives the other will not marry again.' Abū-Salamah answered, 'If I die, do not do such a thing and make trouble for yourself.' Then he raised his hands in supplication to God and said, 'O God, give Ummu-Salamah a husband better than me after I die.'"[2]

Abū-Salamah died in 4 AH. After the mourning period which Islam specifies and during which a widowed woman can not marry again had passed, Abū-Bakr asked for her hand in marriage, but Ummu-Salamah rejected him. After him, 'Umar asked for her hand, but was equally unsuccessful. In the year 5 AH, the Holy Prophet (ṣ) proposed to her and they were married. Her dowry is reported to have been ten Dirham, and another report says that it consisted of a hand mill, two pitchers, a pillow made from date fibers, a comforter, a bowl, a cooking pot and a large wooden tray. The Prophet (ṣ) provided her housing in the home of Zaynab bint Khuzaymah who had passed away.[3] Despite this very modest dowry, the Holy Prophet (ṣ) respected Ummu-Salamah very much.[4]

Her Merits

Ummu-Salamah was one of the first women to accept Islam, and one of the first to migrate to Abyssinia. Ibn al-Athīr writes, "Ummu-Salamah was the first woman to enter al-Madīnah on a chair on a camel."[5] Ummu-Salamah was a faithful wife who loved her family and her husband. She was always present at

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[1] *Thiqāt Ibn Ḥabbān*: vol. 3, p. 439; *Tahdhīb al-Kamāl*: p. 320.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 88.

[3] Ibid: p. 98.

[4] It was an Arab custom that the more value they attached to a woman, the higher her dowry would be. However, the Prophet (ṣ) had a special respect for Ummu-Salamah, regardless of the value of her dowry.

[5] *Usd al-Ghābah*: vol. 5, p. 589.

her husband's side whether in her homeland or in a foreign country. The conversation between her and her husband that was quoted above is vivid proof of their attachment to each other.

When the Messenger of God (ṣ) asked for her hand in marriage, Ummu-Salamah said, "I am an elderly woman, the mother of orphans, very devoted (to my deceased husband), and caring. And, you already have wives." The Messenger of God (ṣ) said, "These are not a problem. God will remove that devotion, and your orphans are the responsibility of God and His Messenger (ṣ)." So, Ummu-Salamah accepted.[1]

After Fāṭimah bint Asad passed away, the Holy Prophet (ṣ) entrusted his daughter Lady Fāṭimah ('a) to Ummu-Salamah's care. She happily accepted this responsibility and (later) said, "They think I am teaching and training Fāṭimah, but this is not so. She is my teacher." In any case, Ummu-Salamah devoted herself wholeheartedly to caring for Fāṭimah ('a). She also helped in the wedding preparations for Fāṭimah ('a). When Ummu-Salamah later gave witness in favor of Fāṭimah ('a) over the garden of Fadak, Abū-Bakr and 'Umar deprived her of her pension for a full year.[2] Shaykh al-Ṣadūq, relying on his own sources, quotes Imam al-Ṣādiq ('a) as saying, "The Holy Prophet (ṣ) married fifteen women, and..... the best among them was Khadījah bint Khuwaylid, and after her Ummu-Salamah..."[3]

Ummu-Salamah was the guardian of the legacies and secrets of the Prophet's family ('a). 'Allāmah al-Majlisī quotes a tradition from the book *Baṣā'ir al-Darajāt*, which can be summarized as follows, "The messenger of God called Ummu-Salamah and gave her a sheepskin full of knowledge and told her, 'Whoever asks you for this sheepskin after my death will be the Imam and my successor.'" In another tradition narrated by 'Allāmah al-Majlisī it is said, "When Amīr al-Mu'minīn departed for Iraq, he gave his books, his weapons, and the legacy of the Imamate to Ummu-Salamah,[4] so that after his martyrdom, she would be able to give them to Imam al-Ḥasan ('a). When Imam al-Ḥasan ('a) was poisoned, he gave those weapons and legacies to Ummu-Salamah again so that she could give them to Imam al-Ḥusayn ('a), who in his turn gave them to her when he departed for Iraq so that she would give them to Imam 'Alī

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 90.

[2] *Rayāḥīn al-Sharī'ah*: vol. 2, pp. 25 and 294.

[3] *Al-Khiṣāl*: vol. 2, p. 419.

[4] *Baṣā'ir al-Darajāt*: p. 169.

ibn al-Ḥusayn ('a).[1] These traditions prove that Ummu-Salamah was deeply respected by all members of the Holy Prophet (ṣ)'s family, knew their secrets, and was the guardian of their possessions.

Ummu-Salamah spent many hours talking to 'Ā'ishah and advising her against going to war against Amīr al-Mu'minīn ('a). Even after she had departed for battle, Ummu-Salamah wrote her a letter advising her to refrain from fighting. Ibn Abi'l-Ḥadīd quoted her very eloquent words in his book *Sharḥ Nahj al-Balāghah*.[2] 'Umar Riḍā Kaḥḥālah has related Ummu-Salamah's advice to 'Uthmān ibn 'Affān and her letter to Mu'āwiyah.[3] When Ummu-Salamah realized that it was useless to continue advising and arguing with 'Ā'ishah, she felt compelled to write a letter from Makkah to Amīr al-Mu'minīn ('a). She gave it to her son 'Umar, telling him, "Take this letter to Amīr al-Mu'minīn ('a) as fast as possible, stay by his side, and do whatever he tells you to." In her letter to Imam 'Alī ('a), Ummu-Salamah related everything that had happened between her and 'Ā'ishah. Then, she wrote, "O Amīr al-Mu'minīn ('a)! If the Messenger of God (ṣ) had not ordered us (his wives) to stay confined in our houses (after his death), I would have stayed by your side myself. In this situation, I send you my son so that he may obey your orders."[4]

The Messenger of God (ṣ) had told Ummu-Salamah what would happen to the members of his household in the future and how they would become martyrs. He had even given her some dirt from where Imam al-Ḥusayn ('a) would be buried. This is why when Imam al-Ḥusayn ('a) departed for Iraq Ummu-Salamah said, "O light of my eyes! Do not cause me to grieve, because I heard your grandfather, the Messenger of God (ṣ), say, 'My beloved son Hussein is going to be killed in Iraq, in a place called Karbalā', by the sword of oppression and injustice.'"

Ummu-Salamah took part in the battle of Khaybar, in the conquest of Makkah, in the siege on al-Ṭā'if, and in the battles of Hawāzin and Thaqīf. And, she was at the side of the Holy Prophet (ṣ) during his last Ḥajj pilgrimage. She could read, but could not write.[5]

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[1] *Biḥār al-Anwār*: vol. 22, p. 223; *Tanqīḥ al-Maqāl*: vol. 3, p. 72, from the chapter about women.

[2] *Sharḥ Nahj al-Balāghah*: vol. 2, pp. 77-80.

[3] *A'lām al-Nisā'*: vol. 5, pp. 224 – 226.

[4] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 301.

[5] *A'lām al-Nisā'*: vol. 5, p. 227.

Al-Barqī, Shaykh al-Ṭūsī, Ibn 'Abd al-Barr, Ibn Mandah[1] and Abū-Nu'aym[2] consider Ummu-Salamah to be among the companions of the Holy Prophet (ṣ), and there is no doubt about this fact.[3] Aḥmad ibn Ḥanbal has listed Ummu-Salamah among the transmitters of traditions from the Prophet (ṣ).[4]

'Allāmah Māmqānī has written, "Her exaltation in fidelity to Amīr al-Mu'minīn ('a), Fāṭimah ('a), Imam al-Ḥasan ('a), and Imam al-Ḥusayn ('a) is so famous that there is no need to mention it, and so obvious that there is no need to remind of it."[5] Shaykh Maḥallātī has written, "All Muslim scholars agree that Ummu-Salamah's knowledge, piety, eloquence, and obedience and love for the family of the Holy Prophet (ṣ) can only be compared to a light shining on a lofty mountain."[6]

'Umar Riḍā Kaḥḥālah has written, "She is one of the women who migrated for the sake of Islam, an exalted lady with sound opinions and reasoning, a lady of great perfection and beauty who migrated to Abyssinia as well as al-Madīnah."[7]

Ummu-Salamah has related traditions from the Holy Prophet (ṣ), Fāṭimah ('a) and Abū-Salamah ibn 'Abd al-Asad (her first husband). And, 'Umar ibn Abī-Salamah, 'Āmir ibn Abī-Umayyah (her brother), Muṣ'ab ibn 'Abdullāh (her nephew), 'Abdullāh ibn Rāfi', Nāfi' (Ummu-Salamah's slave, whom she had freed), Safīnah (the Holy Prophet's servant), Abū-Kathīr (Ummu-Salamah's servant), Yaḥyā ibn al-Muhallab al-Bajalī, Ibn Safīnah, Khayrah Ummu'l-Ḥasan al-Baṣrī, Sulaymān ibn Yasār, Usāmah ibn Zayd ibn Ḥārithah, Hind bint al-Ḥārith Fazāriyyah, Ṣafiyyah bint Shaybah, Abū-'Uthmān al-Nahdī, 'Abd al-Raḥmān ibn Mull, Ḥumayd ibn 'Abd al-Raḥmān ibn 'Awf, Sa'īd ibn al-

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[1] Yaḥyā ibn 'Abd al-Wahhāb was one of the leaders of the renown Banū-Mandah tribe. He was one of the famous religious authorities on the transmission of Shī'ah traditions with great virtues.

[2] Al-Faḍl ibn Dukayn was one of the famous religious authorities on the transmission of Shī'ah traditions and he had memorized the Qur'ān. The traditions which he has related are very reliable and trustworthy for both Shī'ah and Sunnah. He is listed as one of the notable, learned men by both Muslim and al-Bukhārī. He passed away in either 210 or 218 AH in al-Kūfah. (*Rayḥānat al-Adab*: vol. 7, p. 287; *al-Dharī'ah*: vol. 4, p. 240)

[3] *Rijāl al-Ṭūsī*: p. 32; *Tanqīḥ al-Maqāl*: vol. 3, p. 72; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 177

[4] *Al-Jāmi' fī'l-'Ilal*... p. 244.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 72.

[6] *Rayāḥin al-Sharī'ah*: vol. 2, p. 288.

[7] *A'lām al-Nisā'*": vol. 5, p. 221.

Musayyab, Abū-Wā'il al-Asadī, Ṣafiyyah bint Miḥṣan, al-Shi'bī, 'Abd al-Raḥmān ibn Abī-Bakr, 'Abd al-Raḥmān ibn Ḥārith ibn Hishām, 'Ikrimah ibn 'Abd al-Raḥmān ibn al-Ḥārith, Abū-Bakr ibn 'Abd al-Raḥmān ibn al-Ḥārith, 'Uthmān ibn 'Abdullāh ibn Mawhab, 'Urwah ibn al-Zubayr, Kurayb, the manumitted slave of Ibn 'Abbās, Qabīṣah ibn Dhū'ayb, Nāfi' the manumitted slave of Ibn 'Umar, Zaynab bint Abī-Salamah (her daughter), Nabhān (her slave who bought his freedom from her), 'Abdullāh ibn Rāfi', Ya'lā ibn Mumlik, and others have related traditions from her.[1]

Ummu-Salamah has related 387 traditions from the Holy Prophet (ṣ), Fāṭimah ('a) and Abū-Salamah. *Saḥīḥ Muslim* and *Saḥīḥ al-Bukhārī* altogether related 29 of them. Thirteen of these traditions are related in both of them. Al-Bukhārī has related three traditions that Muslim has not related, and Muslim relates 13 traditions that cannot be found in *Saḥīḥ al-Bukhārī*.[2] Ibn Sa'd, relying on his own sources, relates approximately ten traditions from Ummu-Salamah quoting different transmitters. These traditions talk about the reward of enduring hardships, the passing away of her husband, Abū-Salamah, and the circumstances of Ummu-Salamah's marriage to the Holy Prophet (ṣ).[3]

Ibn al-Athīr, relying on his own sources and quoting 'Abdullāh ibn Wahab, relates that Ummu-Salamah said, "Fāṭimah ('a) came to see the Messenger of God (ṣ), and he whispered something into her ear, whereupon she wept. Then, he again whispered into her ear, and she laughed. I asked her what the Holy Prophet (ṣ) had told her and she answered, 'He gave me the news that he is going to die this year, and I wept. Then, he said...'"[4]

'Allāmah al-Majlisī relates that Ummu-Salamah said, "Fāṭimah ('a) was the one most similar to the Holy Prophet (ṣ) in countenance."[5] Al-Majlisī relates a tradition from Ummu-Salamah about the Holy Prophet documenting the line of Imamate, "The Holy Prophet used to say, 'There will be twelve Imams after me, the same number as the heads of the Israelites (i.e. the children of Israel), and nine of them will be from the progeny of Imam al-Ḥusayn. God has given them my knowledge and wisdom; so, woe to their enemies.'"[6]

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[1] *Tahdhīb al-Kamāl*: pp. 319 – 371.

[2] *A'lām al-Nisā'*: vol. 5, p. 221.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 87-96.

[4] *Usd al-Ghābah*: vol. 5, p. 523.

[5] *Biḥār al-Anwār*: vol. 43, p. 55.

[6] Ibid: vol. 36, p. 347.

Al-Ṭabarānī, relying on his own sources, relates a tradition from Abū-Sa'īd al-Khidrī, quoting Ummu-Salamah as saying, "This verse was revealed in my house: '*... God only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying.*'[1] I was sitting next to the door, and I said, 'O Messenger of God, am I not one of the members of your Household?' He answered, 'You are on a good path.'"[2]

Shaykh al-Ṣaffār, relying on his own sources, relates that Ummu-Salamah, the wife of the Holy Prophet (ṣ) said, "During the sickness that led to his death, the Holy Prophet (ṣ) said, 'Call my devoted friend.' 'Ā'ishah sent for her father, but when he, Abū-Bakr, came, the Holy Prophet (ṣ) covered his face and said, 'Call my devoted friend.' Abū-Bakr left in confusion. Ḥafṣah sent for her father, but when 'Umar came, the Holy Prophet (ṣ) covered his face and said, 'Call my devoted friend.' 'Umar also departed in confusion. Then, Fāṭimah ('a) sent for 'Alī ('a). When he came, the Holy Prophet arose. 'Alī ('a) entered and the Holy Prophet (ṣ) wrapped him in his own garment." Later on 'Alī ('a) said, '(The Holy Prophet (ṣ)) talked to me about a hundred subjects, each of them opened a hundred doors, until I was sweating and the Holy Prophet (ṣ) was sweating too."[3]

Al-Ṭabarānī relates 518 traditions from Ummu-Salamah, quoting different lines of transmitters, which deal with different subjects, such as: Islamic jurisprudence, the situation of the Holy Prophet (ṣ), and the purity of the members of his Household.[4] Al-Majlisī has included a chapter entitled "Ummu-Salamah" in his biography on the Holy Prophet (ṣ).[5] He has also related a tradition from Ummu-Salamah in the section about the martyrdom of Imam al-Ḥusayn ('a).[6] Ummu-Salamah is one of those who transmits the tradition about the sun returning for Imam 'Alī ('a).[7] Ummu-Salamah has related, "We were uncovered in front of Ibn Ummi-Maktūm.[8] The Prophet ordered us to cover in front of him.[9]

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[1] The Holy Qur'ān, Sūrah al-Aḥzāb, 33.

[2] *al-Mu'jam al-Kabīr*: vol. 23, p. 249.

[3] *Baṣā'ir al-Darajāt*: p. 313.

[4] *Al-Mu'jam al-Kabīr*: vol. 23, pp. 241-248.

[5] *Biḥār al-Anwār*: vol. 22, p. 221.

[6] Ibid: vol. 44, p. 241.

[7] *Kashf al-Ghummah*: vol. 2, p. 282.

[8] Ibn Ummi-Maktūm was one of the Prophet's companions who was blind.

[9] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 178; *Wasā'il al-Shī'ah*: vol. 20, p. 232.

Ummu-Salamah has related, "The Messenger of God (ṣ) was asked about Imam al-Mahdī ('aj)." He answered, 'He is a descendant of Fāṭimah ('a).'"[1]

38. Ummu-Salamah (the sister of Imam al-Ṣādiq)

Ummu-Salamah was the daughter of Imam Muḥammad ibn 'Alī ibn al-Ḥusayn (Imam al-Bāqir) ('a)[2] and the sister of Imam al-Ṣādiq ('a). She was the wife of Muḥammad al-Arqaṭ[3], the son of 'Abdullāh al-Bāhir[4] who was the son of Imam al-Sajjād ('a).

'Allāmah Māmqānī has said she was a transmitter of traditions and written about her, "There is no doubt that she was a follower of the Imāmiyyah sect, and from her son's description of her it is evident that she was trustworthy."[5]

She has related traditions from Abū-'Abdullāh Ja'far al-Ṣādiq ('a), and 'Alī ibn Abī-Ḥamzah has related traditions from her.

Al-Kulaynī relates from Muḥammad ibn Yaḥyā, who relying on his own sources quotes Ismā'īl ibn al-Arqaṭ about his mother, Ummu-Salamah, the sister of Abū-'Abdullāh Imam al-Ṣādiq ('a). Ismā'īl said, "During the month of Ramaḍān I became severely ill and was on the verge of death. Banū-Hāshim gathered around me during the night, and witnessed that I was dead. My mother was crying when my maternal uncle, Abū-'Abdullāh, told her, 'Go to the roof of the house, talk to God under the sky, and pray two cycles of the ritual prayer. After you have finished, say: 'O God, you gave him to me, otherwise he had no existence. O God, I want Thou to return him to me and loan him to me again.' She did as she was told, and I got better. I sat up. They called for porridge to be brought for them in the morning (in preparation for fasting) and ate it. And, I ate it with them (preparing myself to fast as well)."[6]

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[1] *Al-Mu'jam al-Kabīr*: vol. 23, p. 267.

[2] *'Umdat al-Ṭālib*: p. 225.

[3] Arqaṭ means a person whose face is ugly and blotched. Because al-Arqaṭ was rude to Imām al-Sādiq ('a), God made his face look unpleasant and ugly. [*A'yān al-Shī'ah*: vol. 3, p. 404]

[4] 'Abdullāh was called Bāhir due to the beauty and inner light of his face. [*Rayāḥīn al-Sharī'ah*: vol. 3, p. 298]

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 82; Māmqāni has written about Ismā'īl as follows, "It is clear he was a Shī'ite, and there are clear signs of his trustworthiness. In the book *Jāmi' al-Ruwāt* it is written that 'Abdullāh ibn Waḍḍāḥ and 'Alī Abī-Ḥamzah have related traditions from him from Imām al-Ṣādiq ('a). [*Tanqīḥ al-Maqāl*: vol. 1, p. 130]

[6] *Al-Kāfī*: vol. 3, p. 478; *Biḥār al-Anwār*: vol. 47, p. 304.

39. Ummu-Salamah Ummu-Muḥammad ibn Muhājir

Ummu-Salamah was the mother of Muḥammad ibn Muhājir. She was a narrator of traditions, but nothing is known about her biography.

Her Merits

She is one of the trustworthy narrators of traditions from Imam al-Ṣādiq ('a). Shaykh al-Ṭūsī's writings about her husband and son prove that they were among the trusted companions of Imam al-Ṣādiq ('a).

Shaykh al-Ṭūsī has brought the name of her son in his book on distinguished men under the companions of Imam al-Ṣādiq ('a). He has listed him as Muḥammad ibn Muhājir ibn 'Ubayd al-Azdī, Abū-Khālid al-Kūfī.[1] He has also written in his book *Fihrist*: "He and his father have related traditions from Abū-Ja'far (Imam al-Bāqir). Both of them are reliable, Shī'ah and from al-Kūfah."[2]

'Allāmah Māmqānī has written, "Ummu-Salamah, the mother of Muhājir is trustworthy. The fact that Ibn Abī-'Umayr quotes from her (in his chain of narrators) proves her trustworthiness."[3]

Sayyid Muḥsin al-Amīn, after quoting a tradition narrated by Ibn Abī-'Umayr from Ummu-Salamah has written, "As may be seen, it is clear that she is a Shī'ah. Her status is proven by the existence of her son, Muḥammad ibn Muhājir who was one of the companions of Imam al-Ṣādiq ('a)."[4]

Shaykh Maḥallātī has written about Ummu-Salamah, "She is an erudite and scholarly woman, a narrator of traditions from Imam al-Ṣādiq ('a), and people like ibn Abī-'Umayr transmit traditions from her."[5]

She has related traditions from Abū-'Abdullāh Ja'far al-Ṣādiq ('a), and her son, Muḥammad ibn Muhājir, has related traditions from her.

Al-Kulaynī relates the following tradition, quoting 'Alī ibn Ibrāhīm, from his father from Ibn Abī-'Umayr from Muḥammad ibn Muhājir that his mother, Ummu-Salamah, said, "I heard Abū-'Abdullāh ('a) (Imam al-Ṣādiq) say, 'Whenever the Prophet of God (ṣ) read the ritual prayer for a deceased person, he would say '*allāhu-akbar* (God is the Greatest; *takbīr*)' and '*ashhadu-an-lā-ilāha-illa'llāh* (I bear witness that there is no god save Allah; *shahādah*)'. Then

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[1] *Rijāl al-Ṭūsī*: p. 302.

[2] *Al-Fihrist*: p. 55.

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 73, from the chapter about women.

[4] *A'yān al-Shī'ah*: vol. 3, p. 479.

[5] *Rayāḥin al-Sharī'ah*: vol. 3, p. 396.

he would repeat the *takbīr* statement again, and invoke God's blessings upon the prophets (*ṣalawat*). He would say *takbīr* again and say invocations for the believers. He would then say *takbīr* a fourth time and say invocations for the deceased. He would say *takbīr* again and finish his prayer. After the Glorious God forbade the Holy Prophet (ṣ) from praying for the hypocrites, he would say *takbīr* and *ṣalawāt* for the prophets in the prayer for a deceased person then say *takbīr* and send invocations for the believers. Then, he would say *takbīr* for the fourth time and finish his prayer without saying invocations for the deceased.'"[1]

40. Ummu-Salamah bint Ḥudhayfah

Ummu-Salamah was the daughter of Ḥudhayfah ibn al-Yamān al-'Absī, who was an ally of the 'Abd al-Ashhal tribe. Her father Ḥudhayfah was a companion of the Holy Prophet (ṣ) and lived in al-Kūfah.[2]

Her Merits

Ummu-Salamah narrated traditions from her father, who was among the companions of the Holy Prophet (ṣ) and Amīr al- Mu'minīn ('a). Ḥudhayfah died in al-Madā'in, forty days after swearing allegiance to Amīr al- Mu'minīn. Shaykh al-Ṭūsī mentions him as a companion and transmitter of traditions from Imam 'Alī ('a). Ḥudhayfah was one of the "four pillars" (close and sincere helpers and followers of Amīr al-Mu'minīn ('a) after the demise of the Holy Prophet). The prophet made a pact of brotherhood between him and 'Ammār ibn Yāsir.[3]

Al-Kashī narrates in his biography of Salmān al-Fārisī, relying on his own sources and quoting Zurārah, who quotes Imam al-Ṣādiq ('a), from his father, from his grandfather from 'Alī ibn Abī-Ṭālib ('a) that he said, "The earth (and life on it) was closed and confined due to the existence of seven people. Because of their existence the people on the earth are given sustenance, are helped, and rain falls (bringing blessings). Among them are Salmān, al-Miqdād, Abū-Dharr, 'Ammār and Ḥudhayfah, may God have mercy upon them." And, 'Alī ('a) used to say, "I am their Imam and leader, and they are the ones who prayed over Fāṭimah ('a) (when she had passed away)."[4] Therefore, Ḥudhayfah,

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[1] *Al-Kāfī*: vol. 3, p. 181, the chapter on the deceased, tradition no. 3; *Tahdhīb al-Aḥkām*: vol. 3, p. 189, the chapter on ritual prayer for the deceased, tradition no. 431.

[2] *Rijāl al-Ṭūsī*: p. 37.

[3] Ibid: p. 37; *A'yān al-Shī'ah*: vol. 4, p. 591.

[4] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 1, p. 33

Ummu-Salamah's father, had a very high position before God, and his daughter, who was brought up by him, was God Willing among the righteous persons who loved the Holy Prophet (ṣ) and his family.

She related traditions from Ḥudhayfah ibn al-Yamān (her father). Ibn Sa'd writes, "Ummu-Salamah bint Ḥudhayfah narrates that her father Ḥudhayfah said, "He (the Holy Prophet) forbade them from fasting (with the intention of the fast for the month of Ramaḍān) on a day which was doubtful whether it was the month of Ramaḍān or not."[1]

41. Ummu-Sinān al-Aslamiyyah

Ummu-Sinān al-Aslamiyyah was the wife of Abū-Sinān Yazīd ibn Ḥurayth. She was one of the transmitters of traditions from the Holy Prophet (ṣ). She accepted Islam after the Holy Prophet's migration from Makkah to al-Madīnah and swore allegiance to him.

Her Merits

Ummu-Sinān was a kind woman who loved the Holy Prophet (ṣ) and his family. She was brave and resolute. When the Holy Prophet (ṣ) was leaving for the Battle of Khaybar, she went to him and said, "O Prophet of God! I wish to come with you to treat the wounded, heal the sick, assist the fighters, protect their possessions, and give water to the thirsty." The Holy Prophet (ṣ) said, "Come with us." Ummu-Sinān was at the side of the Holy Prophet (ṣ) most of the time and participated in the Battle of Khaybar.[2]

She related traditions from the Messenger of God (ṣ). Ibn 'Abbās and Thubaytah (her daughter) related traditions from her.

Ummu-Salamah narrated that her daughter Thubaytah said, "My mother said, 'I went to the Holy Prophet (ṣ) and told him, 'O Messenger of God, I come to you in shame and embarrassment. If I was not in want, I wouldn't have come.' He answered, 'If you are content with what you have, it is better for you.'"[3]

She also related, "I went to the Holy Prophet (ṣ) and swore allegiance to him (in Islam). He looked at my hand and said, 'It is inappropriate for you women to change your fingernails.'"[4]

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[1] *Al-Ṭabaqāt al-Kubrā*: vol 8, p. 477.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 292; *Riyāhīn al-Sharī'ah*: vol. 3, p. 410.

[3] *Usd al-Ghābah*: vol. 5, p. 592; *al-Mu'jam al-Kabīr*: vol. 25, p. 173.

[4] *Usd al-Ghābah*: vol. 5, p. 592.

She has also said, "When the Messenger of God (ṣ) was ready to leave for Khaybar, I went to him and said, 'O Messenger of God, permit me to come with you. I will repair and sew the water bags and treat the wounded. If no one is injured, I can show the way to the caravan. The Holy Prophet (ṣ) answered, 'Come out with God's blessings (accompany us). Some of your friends have already talked to me about coming with us, and I have given them permission. Some of them are from your tribe, and others are not. You may accompany your tribe or come with us.' I said, 'I will come with you. He said, 'Stay with my wife, Ummu-Salamah.'"[1]

42. Ummu-Sayyid ibn Ṭāwūs (Ummu-'Alī)

Ummu-'Alī was the mother of Raḍī al-Dīn 'Alī ibn Mūsā[2] ibn Ja'far ibn Muḥammad ibn Ṭāwūs al-Ḥasanī (579-664 AH).

Her Merits

Ummu-'Alī was a magnificent woman who was very knowledgeable and a great scholar in the Imamī religion. Some of the students of Shaykh 'Alī al-Karakī[3] in listing their teachers have mentioned the name Ummu-Sayyid 'Alī ibn Ṭāwūs and praised her.[4]

43. Ummu-'Abdullāh ibn Ja'far

Ummu-'Abdullāh was the mother of 'Abdullāh ibn Ja'far. Nothing is known about her or her name. If her son 'Abdullāh was 'Abdullāh ibn Ja'far ibn Abī-Ṭālib, then his mother was Asmā' ibn 'Umays. Otherwise, we do not know what his mother's name was.

Her Merits

From the tradition she transmitted about 'Alī ibn Abī-Ṭālib ('a)—which is

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 292.

[2] Raḍiyy al-Dīn Abu'l-Qāsim 'Alī ibn Mūsā ibn Ja'far ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn Muḥammad ibn Ṭāwūs al-'Alawī al-Ḥasanī (589-664 AHL) was a notable, honorable Shī'ah personage who was a jurisprudent, transmitter of traditions, historian, literary man, and of a high station. He is so well-known for his worship acts and piety that there is no need to mention it. The author of *Jāmi' al-Ruwāt* has mentioned him among the transmitters of traditions. He has written many book including: *Manhaj al-Da'awāt*, *al-Lahūf llā Qatlā al-Ṭufūf*, *al-Ṭarā'if fī Madhāhib al-Ṭawā'if*, *al-Amān fī Akhṭār al-Asfār*, and others.

[3] Shaykh 'Alī ibn Hilāl al-Karakī was one of the greatest scholars who lived in Iṣfahān. He passed away in 984 AH. [*A'yān al-Shī'ah*]

[4] *Riyāḍ al-'Ulamā'*: vol. 5, p. 408.

related in the section on traditions—it seems that she was a woman of great excellence. Imam 'Alī ('a) bestowed his favor upon her, and prayed for her unborn child.

'Allāmah al-Majlisī lists her among the people for whom Imam 'Alī ('a) prayed for them.[1] 'Allāmah Māmqānī considers Ummu-'Abdullāh to be one of the transmitters of traditions.[2] She has related traditions from 'Alī ibn Abī-Ṭālib ('a).

Al-Majlisī writes that Ummu-'Abdullāh is one of those for whom Imam 'Alī ('a) prayed. Ummu-'Abdullāh said in this respect, "I passed by (Imam) 'Alī when I was pregnant. He called me, passed his hand over my abdomen and said, 'O my Lord, make this child an auspicious and blessed boy.' I delivered a boy."[3]

44. Ummu-'Uthmān

Ummu-'Uthmān was the mother of one of Imam 'Alī's sons. Nothing else is known about her or her name. Her epithet is known from a tradition which Majlisī transmits from her.[4] It is necessary to explain that this Ummu-'Uthmān is not the mother of 'Uthmān ibn 'Alī, the son of Imam 'Alī ('a). 'Uthmān ibn 'Alī was the full brother of al-'Abbās ibn 'Alī, and their mother was Ummul-Banīn.

Al-Majlisī transmits that Ummu-'Uthmān said, "The Household of Prophet Muḥammad (ṣ) had a pillow upon which no one except Jabra'īl would sit. If he got up from it, it was put away. Whenever he would get up, some of his feathers would fall onto the pillow, and Fāṭimah ('a) would pick them up and put them inside the bracelets al-Ḥasan and al-Ḥusayn ('a) wore on their upper arms."[5]

45. Ummu-'Uthmān (Juwayrah)

In the books on transmitters of traditions Ummu-'Uthmān is mentioned under the names of Juwayriyah, Juwayrah, Jawharah, Kabīrah and Kathīrah. Her epithet was Ummu-'Uthmān, and this name was more common than any of her other names.[6]

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[1] *Biḥār al-Anwār*: vol. 41, p. 209.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 73, the chapter on women.

[3] *Biḥār al-Anwār*: vol. 41, p. 209.

[4] Ibid: vol. 43, p. 291.

[5] Ibid.

[6] *Jāmi' al-Ruwāt*: vol. 2, p. 456; *Tanqīḥ al-Maqāl*: vol. 3, p. 73, the chapter on women.

Her Merits

Ummu-'Uthmān was one of the companions of Imam al-Ṣādiq ('a) and narrates traditions from him. Bakr ibn Muḥammad relates traditions from her.

Al-Kulaynī and Shaykh al-Ṭūsī transmit the following saying, relying on their own sources, and quoting Bakr ibn Muḥammad, who relates from Juwayrah, "While I was waiting in the Holy Mosque (of Makkah) for one of my servants, Imam al-Ṣādiq ('a) passed by and asked me, 'O Ummu-'Uthmān, why are you standing here?' I answered, 'I am waiting for one of my servants.' He asked again: 'Have you set him free?' 'No,' I replied. He asked, 'Did you set his father free?' I said, 'No, we set his grandfather free.' Imam al-Ṣādiq ('a) then said, 'He is not your servant, rather he is your brother.'"[1]

46. Ummu-'Aṭiyyah al-Anṣāriyyah

Ummu-'Aṭiyyah al-Anṣāriyyah's name was Nusaybah bint al-Ḥārith. And, some historians have said that she was Nasībah bint Ka'b, but the epithet of bint Ka'b was Ummu-'Umārih.[2] She is from al-Baṣrah.

Her Merits

Ummu-'Aṭiyyah was one of the great women who were among the companions of the Holy Prophet (ṣ). She transmitted many traditions from him, and often accompanied him to the battlefield. She used to treat the wounded and sick during the battles. She also helped with washing the body of Zaynab, the Holy Prophet's daughter, after her death. The tradition she narrated about the method of washing corpses (*ghusl al-mayyit*) has become a part of Islamic doctrine. A number of the scholars from the second generation after the prophet (*Tābi'ūn* or companions of the Holy Prophet's companions after he himself had passed away) in al-Baṣrah learned about how to wash a corpse from Ummu-'Aṭiyyah.

Shaykh al-Ṭūsī, Ibn 'Abd al-Barr, and Ibn al-Athīr counted her among the transmitters of traditions from the Holy Prophet (ṣ).[3] Sayyid Muḥsin al-Amīn has written, "She satisfies the conditions,"[4] meaning she was a Shī'ah. Because, it has been narrated that Ummu-Sharāḥīl, Ummu-'Aṭiyyah's servant, said, "'Alī

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[1] *Al-Kāfī*: vol. 6, p. 199; *Tahdhīb al-Aḥkām*: vol. 8, p. 253, tradition no. 918.

[2] Ibn Mākūlā has written her name as Nusaybah which would be Ummu-'Aṭiyyah al-Anṣāriya. And, the name Nusaybah is Ummu-Ka'b. *Usd al-Ghābah*: vol. 5, p. 555; *al-Istī'āb*: vol. 4, p. 1919; *Tahdhīb al-Tahdhīb*: vol. 12, p. 455.

[3] *Rijāl al-Ṭūsī*: p. 33; *al-Jāmi' fī'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 246; *al-Istī'āb*: vol. 4, pp. 1919 and 1947; *Usd al-Ghābah*: vol. 5, pp. 554 & 603.

[4] *A'yān al-Shī'ah*: vol. 3, p. 482.

ibn Abī-Ṭālib used to take his noon nap at Ummu-'Aṭiyyah's house..."[1] Māmqānī has written, "Since she washed the bodies of deceased Muslims and we can conclude that she was trustworthy and sincere.[2]

She related traditions from the Holy Prophet (ṣ) and 'Umar ibn al-Khaṭṭāb. Ḥafṣah bint Sīrīn, 'Abd al-Malik ibn 'Umayr, Ismā'īl ibn 'Abd al-Raḥmān ibn 'Aṭiyyah, 'Alī ibn al-Aqmar, Ummu-Sharāḥīl, Muḥammad ibn Sīrīn, and Anas ibn Mālik have related traditions from her.[3]

Ibn al-Athīr transmits a tradition from Ummu-'Aṭiyyah about the washing of the corpse with three different chains of documentation, while ibn Sa'd transmits the same tradition with two chains of documentation. "Ummu-'Aṭiyyah said, 'One of the daughters of the Prophet (ṣ) had died. He said, 'Wash her three or five times, or more if you feel it is necessary with water mixed with cedar (Lotus) water. Then wash her with camphor the last time. Call me when you have finished.' When we had finished, we called him, and he handed us a piece of cloth. He said, 'Cover her with this.'"[4]

Al-Ṭabarānī, relying on his own sources, quotes Ummu-Sharāḥīl as narrating that Ummu-'Aṭiyyah said, "The Messenger of God sent 'Alī to a battle. After 'Alī had left, I saw he raised his hands (up to heaven) and said, 'O my Lord, do not let me die before you show me 'Alī again.'"

Al-Ṭabarānī transmits about 85 traditions from Ummu-'Aṭiyyah. In the *al-Ṣiḥāḥ al*-Sittah a number of traditions are related from her.[5]

47. Ummu-'Alā' al-Ḥassūn

Ummu-'Alā''s name was Īmān. She was the daughter of Ḥājji Ja'far Ḥassūn and the wife of the Engineer 'Abd al-Ḥusayn Ḥassūn. Ummu-'Alā' was born in Baghdad and grew up there in her father's house. After marrying her father's paternal cousin, she moved to al-Kūfah.

Her Merits

Ummu-'Alā' began to study the Islamic sciences after her marriage. She participated in the study meetings for women that took place in her husband's house. She also studied under her uncle, Shaykh Zuhayr al-Ḥassūn. Āyatullāh

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 456.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 73, chapter on women.

[3] *Tahdhīb al-Kamāl*: p. 316.

[4] *Usd al-Ghābah*: vol. 5, p. 603; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 455.

[5] *Al-Mu'jam al-Kabīr*: vol. 25, p. 44; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 455.

Mar'ashī during the last years of his life, came to stay in her uncle's, Shaykh Zuhayr al-Ḥassūn, house, and gave her permission to narrate from him.[1]

48. Ummu-'Alī al-Ḥassūn

Her name was Zahrā', and she was the daughter of Ḥājji Muḥammad 'Alī al-Ḥassūn and the wife of Shaykh Zuhayr al-Ḥassūn. She was born in the Iraqi holy city of Najaf, into a family known for its piety and nobleness. She received an excellent upbringing there. After her father's death, she moved to the house of her brother, Hajji Fāḍil al-Ḥassūn.[2]

Her Merits

Staying in her brother's house was an excellent opportunity for Ummu-'Alī to meet with other Muslim women and teach them the principles of Islamic beliefs. Her marriage to her paternal cousin, Shaykh Zuhayr al-Ḥassūn, opened the doors of knowledge for her. Her husband taught her with great diligence, and Ummu-'Alī studied Islamic jurisprudence, doctrines of Islam, syntactic, rhetoric, traditions, and the reliability of the transmitters of traditions. When Āyatullāh Mar'ashī took residence in her house, he tested her and permitted her to narrate from him. The martyr bint al-Hudā (the sister of Muḥammad Bāqir al-Ṣadr), who was an eminent scholar and one of the leaders of the Islamic movement in Iraq, was among her students. This brother and sister were martyred by Ṣaddām in 1979.[3]

49. Ummu-'Īsā bint 'Abdullāh

Nothing is known about her name or biography. From Shaykh al-Ṭūsī's book and other books about the transmitters of traditions her name has been obtained.

Shaykh al-Ṭūsī, Mīrzā Astarābādī, and 'Allāmah Ardabīlī list Ummu-'Īsā bint 'Abdullāh among the companions and transmitters of traditions from Imam al-Ṣādiq ('a).[4] Māmqānī has written, "It is clear that she was of the Imāmiyyah faith, but her degree of trustworthiness is not clear."[5]

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[1] *A'lām al-Nisā'* al-Mu'mināt: p. 171.

[2] He was deeply fond of teaching the holy laws of Islam and attached to Imām al-Ḥusayn ('a). He conducted educational meetings for young people in his home. (*A'lām al-Nisā' al-Mu'mināt*: p. 172)

[3] *A'lām al-Nisā' al-Mu'mināt*: p. 172.

[4] *Rijāl al-Ṭūsī*: p. 342; *Manhaj al-Maqāl*: p. 400; *Jāmi' al-Ruwāt*: vol. 2, p. 456.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 73, the chapter about women.

50. Ummu-Ghānim (the owner of the pebble)

Ummu-Ghānim was a Bedouin woman from Yemen, who was known by the epithet of the owner of the pebble.[1] Amīr al- Mu'minīn ('a) put his seal for her on a fistful of pebbles.[2]

Her Merits

Ummu-Ghānim met Imam 'Alī Amīr al-Mu'minīn, Imam al-Ḥasan, Imam al-Ḥusayn and Imam al-Sajjād ('a). After her, her descendants met other Imams. For example Mahja' ibn al-Ṣalt ibn 'Aqabah ibn Sam'ān ibn Ghānim ibn Ummi-Ghānim, who met Imam al-Ḥasan al-'Askarī ('a).[3]

Abū-'Alī al-Ṭabarsī narrates a tradition about Ummu-Ghānim, quoting 'Abdullāh ibn Sulaymān al-Ḥaḍramī, which is summarized as follows, "(In their search for Imam 'Alī ibn al-Ḥusayn), Ghānim ibn Ummi-Ghānim and his mother came to al-Madīnah. Ummu-Ghānim asked for a person named 'Alī from the Banū-Hāshim tribe. People introduced 'Alī ibn 'Abdullāh ibn 'Abbās. When she went to 'Alī, she told him, 'I have a fistful of pebbles upon which (Imams) 'Alī, al-Ḥasan and al-Ḥusayn have put their seal. I have heard that a person named 'Alī will seal them.' 'Alī ibn 'Abdullāh ibn al-'Abbās replied, 'O foe of God! You have attributed a falsehood to 'Alī ibn Abī-Ṭālib and al-Ḥasan and al-Ḥusayn.' Ummu-Ghānim continued, 'the Banū-Hāshim beat me up so severely that I was forced to renounce what I had said, and they took the pebbles from me. That night I saw (Imam) al-Ḥusayn ('a) in my dreams, and he said, 'Take these pebbles and go meet my son 'Alī. He is your friend and will listen to you. When I awoke, I found the fistful of pebbles in my hand.'"[4]

It may be concluded from the tradition summarized above that Ummu-Ghānim had a high spiritual standing and was in close contact with the Imams. It can also be concluded that she possessed their trust and was aware of the issue of Imamate and its secrets.

Abū-'Abdullāh ibn 'Ayyāsh[5] writes, "This Ummu-Ghānim, owner of the pebbles, is different from the other two women who are also called 'owner of the pebbles'. One of these two is called Ummu'l-Nadā Ḥabbābah the daughter

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[1] *Al-Kāfī*: vol. 1, p. 347.

[2] *Kitāb al-Ghaybah*: p. 122.

[3] Ibid; *I'lām al-Warā*: p. 353.

[4] *I'lām al-Warā*: p. 353; *Biḥār al-Anwār*: vol. 46, p. 35.

[5] Māmqānī writes: "Mīrzā (Astrābādī) mentions her name, but we do not have any biographical information about her. (*Tanqiḥ al-Maqāl*: vol. 3, p. 25)

of Ja'far al-Wālibī al-Asadī, and the other is 'the first owner of the pebbles', whose name is Ummu-Aslam. The Holy Prophet (ṣ) and Amīr al-Mu'minīn ('a) sealed her pebbles,[1] and she was the inheritor of the books. The story of the pebbles being sealed has been related about all three of them."[2] Māmqānī has listed Ummu-Ghānim among the transmitters of traditions, and reports the words of al-Ṭabarasī about her.[3]

She has related traditions from Imam 'Alī ibn al-Ḥusayn ('a) and Ummu-Farwah. Al-Qāsim ibn Ghānim (her grandson) has related traditions from her.

Abū-'Alī al-Ṭabarsī, quotes 'Abdullāh ibn Sulaymān al-Ḥaḍramī, as relating that Ummu-Ghānim went to al-Madīnah to find Imam 'Alī ibn al-Ḥusayn, as has already been related in the section on her merits, and that she said, "I (then) went to 'Alī ibn al-Ḥusayn ('a) and he sealed them (the pebbles) and said, 'There is a lesson and advice in this matter (of the pebbles), do not tell anyone about it.'"[4]

51. Ummu-Farwah, the mother of Imam al-Ṣādiq ('a)

Fāṭimah, or Qarībah, was the daughter of al-Qāsim ibn Muḥammad ibn Abī-Bakr[5] and the mother of Imam al-Ṣādiq ('a)[6]. She was known by the nicknames of Ummu-Farwah and Ummu'l-Qāsim. Her mother was Asmā' bint 'Abd al-Raḥmān ibn Abī-Bakr. Abū-Bakr was thus her maternal as well as her paternal grandfather. She is buried in the Baqī' cemetery alongside her son, Imam al-Ṣādiq ('a), and Imam al-Bāqir ('a), Imam Zayn al-'Ābidīn ('a), Imam al-Ḥasan ('a), and her mother, Asmā' bint 'Abd al-Raḥmān ibn Abī-Bakr.[7]

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[1] *Biḥār al-Anwār*: vol. 50, p. 303.

[2] *I'lām al-Warā*: p. 354.

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 73.

[4] *I'lām al-Warā*: p. 353; *Biḥār al-Anwār*: vol. 46, p. 36.

[5] Al-Qāsim ibn Muḥammad ibn Abī-Bakr has been listed among the companions and transmitters of traditions from Imam 'Alī ibn al-Ḥusayn ('a) and Imam al-Bāqir ('a) by Shaykh al-Ṭūsī. Al-Qāsim ibn Muḥammad was the cousin and strong companion of Imam 'Alī ibn al-Ḥusayn ('a), and one of the Shī'ah jurisprudents who was among the descendants of the Messenger of God (ṣ). He passed away in the year 101 AHL. He was also a descendant of the daughter of King Yazdigard. (*Rijāl al-Ṭūsī*: pp. 100 and 133; *Tanqīḥ al-Maqāl*: vol. 2, p. 23)

[6] *Al-Mujdī*: p. 94; *'Umdat al-Ṭālib*: p. 225.

[7] *Al-Kāfī*: vol. 1, p. 472; *Biḥār al-Anwār*: vol. 47, p. 1.

Her Merits

Ummu-Farwah was well-versed in Gnosticism, and was a virtuous, scholarly woman who possessed great piety and fear of God. Imam al-Ṣādiq ('a) said about her, "My mother was among those who had faith and piety and did good works, and God loves those who do good works."[1]

Muḥammad ibn Yaḥyā, relying on his own sources, transmits that 'Abd al-'Alā' said, "I saw how Ummu-Farwah circumambulating around the Ka'bah in inconspicuous clothes. She touched the black stone with her left hand. A man who was also circumambulating the Ka'bah told her, 'O servant of God! You are carrying out the Islamic tradition incorrectly.' Ummu-Farwah answered him, 'We have no need for your knowledge.'"[2]

Al-Barqī counts her among the transmitters of traditions from Imam al-Ṣādiq ('a).[3] 'Allāmah Mamqānī also mentions her as one of the women transmitters of traditions. After relating a tradition about her, he writes, "With regard to this tradition I can say that it proves Ummu-Farwah's trustworthiness, because she was a pious woman doing good works all her life. Therefore, I consider her to be highly trustworthy."[4]

Al-Mas'ūdī[5] writes, "She was one of the most pious women of her age, and she has transmitted traditions from 'Alī ibn al-Ḥusayn ('a)."[6] She has also related traditions from Imam Muḥammad ibn 'Alī al-Bāqir ('a). And, Imam Ja'far ibn Muḥammad al-Ṣādiq ('a) has related traditions from her.

Imam al-Ṣādiq ('a) said that his mother quoted his father as saying, "O Ummu-Farwah, verily, I pray to God for those among our followers who are guilty of a sin a thousand times every day. We are patient in the face of calamities that befall us with the knowledge that we will be richly rewarded. However, they are patient without having that knowledge."[7]

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[1] *Al-Kāfī*: vol. 1, p. 472 (*Kitāb al-Ḥujjah*, the chapter about the birth of Abū-'Abdullāh Ja'far ibn Muḥammad).

[2] *Al-Kāfī*: vol. 4, p. 428 (*Kitāb al-Ḥajj*); *Biḥār al-Anwār*: vol. 46, p. 367.

[3] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 179.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 73 (the chapter about women).

[5] 'Alī ibn al-Ḥusayn ibn 'Alī, known as Abu'l-Ḥasan, was the son of 'Abdullāh ibn Mas'ūd. He was a historian and an expert on lineages living in the 4th century AH. He was from Baghdad, and lived in Egypt. He passed away there in 346 AHL. He was the author of many books including: *Murūj al-Dhahab*, *Dhakhā'ir al-'Ulūm wa-mā-kān fī Sālif al-Dahūr*, and *al-Tārīkh fī Akhbār al-Umam min al-'Arab wa'l-'Ajam*. [*Al-A'lām* by al-Zarkalī, *Lughat Nāma Dihkhudā*]

[6] *Ithbāt al-Waṣiyyah*, p. 152.

[7] *Al-Kāfī*: vol. 1, p. 472 (*Kitāb al-Ḥujjah*, the chapter on the birth of Abū-'Abdullāh

52. Ummu'l-Faḍl (Lubābah)

Ummu'l-Faḍl's name was Lubābah, but she was known by her epithet. Her father was al-Ḥārith ibn Ḥazan ibn Bujayr al-Hilālī, and her mother was Hind (Khawlah bint 'Awf ibn Zuhayr). She was the sister of Maymūnah, the Holy Prophet's wife, of Asmā bint 'Umays, the wife of Ja'far ibn Abī-Ṭālib, and of Salmā, the wife of Ḥamzah ibn 'Abd al-Muṭṭalib. And, Ummu'l-Mu'minīn Zaynab bint Khuzaymah was her maternal half sister.[1]

Her husband was al-'Abbās ibn 'Abd al-Muṭṭalib, and her sons were al-Faḍl, 'Abdullāh, Ma'bid, 'Ubaydullāh, Qutham and 'Abd al-Raḥmān. It has been written that her son al-Faḍl was a person of great excellence, a scholar, and one of those closest to Amīr al- Mu'minīn ('a). He used to fight at his side during wars. Sayyid Muḥsin al-Amīn speaks of him in his book, and has written a poem which al-Faḍl composed in support of Imam 'Alī ('a) and against Mu'āwiyah.[2]

Her other son, 'Abdullāh, was, according to a saying by the Holy Prophet (ṣ), 'the ink of the Islamic nation' and 'the most learned Islamic scholar of Banū-Hāshim.' His excellence, magnanimity, knowledge, and integrity towards Amīr al- Mu'minīn ('a) were clear and known to all. Maḥallātī writes about the death of Ummu'l-Faḍl, "She died before her husband 'Abbās during the reign of 'Uthmān ibn 'Affān. al-Zarkalī and Dihkhudā have recorded the date of death of 'Abbās as 32 AH, so, Ummu'l-Faḍl must have passed away before that date.

Her Merits

Ummu'l-Faḍl was one of the first women to become Muslim after Lady Khadījah in Makkah, and was a modest woman. The Holy Prophet (ṣ) used to visit her and have his afternoon nap in her house. Ibn Sa'd, relying on his own documentation and quoting Kurayb, transmits that the Holy Prophet (ṣ) said about Ummu'l-Faḍl and her sisters, "Verily, these sisters are believers."[3] He also quotes 'Ikrimah as relating from Ibn 'Abbās that he said, "My mother used to fast every Monday and Thursday. She didn't fast the other days." Or: "My mother became pregnant while fasting Mondays and Thursdays."[4] Ibn Sa'd also writes, "Ummu'l-Faḍl migrated to al-Madīnah after her husband became

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Ja'far ibn Muḥammad ('a); *Ithbāt al-Waṣiyyah*: p. 153.

[1] *Tahdhīb al-Kamāl*: p. 298.

[2] *A'yān al-Shī'ah*: vol. 8, p. 404.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 278.

[4] Ibid.

Muslim. The Holy Prophet (ṣ) used to visit her frequently."[1]

Shaykh al-Ṣadūq, relying on his own documentation, quotes Abū-Baṣīr that Imam al-Bāqir ('a) said, "May God have mercy on the sisters, who are among the inhabitants of Paradise: Asmā' bint 'Umays... and Ummu'l-Faḍl, the wife of 'Abbās and..."[2]

Al-Majlisī, quoting the book *al-'Adad*[3], transmits the following tradition from Ummu'l-Faḍl, the wife of 'Abbās, "'O Messenger of God (ṣ), in my dream I saw that a limb of your body was lying in my room.' The Holy Prophet (ṣ) answered, 'Fāṭimah will bear a child, for whom you will be responsible (e.g. you will nurse the child).' Later, al-Ḥasan ('a) was born, and the Holy Prophet (ṣ) entrusted him to Ummu'l-Faḍl for nursing."[4]

Shaykh al-Ṭūsī, Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athīr and Ibn Ḥajar list Ummu'l-Faḍl among the companions and transmitters of traditions from the Holy Prophet (ṣ).[5] Māmqānī writes, "She was a noblewoman. She bore 'Abbās six sons, unlike any other sons. I consider her to be one of the true followers."[6] 'Umar Riḍa Kaḥḥālah writes, "She was one of the best women of her time."[7]

She related traditions from the Holy Prophet (ṣ). 'Abdullāh ibn 'Abbās (her son), Tammām ibn 'Abbās, 'Umayr ibn al-Ḥārith (Ummu'l-Faḍl's servant), Anas ibn Mālik, Qābūs ibn Abi'l-Mukhāriq, 'Abdullāh ibn al-Ḥārith ibn Nawfal, Kurayb (the servant of Ibn 'Abbās, Shaddād ibn 'Ammār, Hind bint al-Ḥārith al-Kuth'amiyyah and Shuraḥbīl have related traditions from her.

Ibn al-Athīr, relying on his own sources, transmits a tradition from Ibn 'Abbās, quoting his mother, Ummu'l-Faḍl, that she said, "The Holy Prophet (ṣ) came upon us. He had wrapped his head due to his illness. He said the sunset prayer, reading the chapter 'The Emissaries'. After that he did not pray again before

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[1] Ibid.

[2] *Al-Khiṣāl*: vol. 2, p. 363.

[3] The book *al-'Adad* was written by Shaykh Abu'l-Qāsim Ja'far ibn Muḥammad ibn Mūsā ibn Qawlawayh, the teacher of Shaykh al-Mufīd. Shaykh Abu'l-Qāsim died in 367 according to al-Najjāshī. (*al-Dharī'ah*: vol. 15, p. 231)

[4] *Biḥār al-Anwār*: vol. 43, p. 242

[5] *Rijāl al-Ṭūsī*: p. 33; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 277; *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 245; *al-Istī'āb*: vol. 4, pp. 1950 and 1907; *Usd al-Ghābah*: vol. 5, pp. 539 and 608; *al-Iṣābah*: vol. 4, p. 461.

[6] *Tanqiḥ al-Maqāl*: vol. 3, p. 73 (the chapter about women).

[7] *A'lām al-Nisā'*: vol. 4, p. 272.

joining the Glorious God."[1]

Ibn Sa'd, relying on his own sources, quotes Sālim Abu'l-Naḍr as relating from Ummu'l-Faḍl that she said, "On the day of 'Arafah, she sent a bowl of milk to the Holy Prophet (ṣ), and he drank it while astride his camel."[2]

Ibn Sa'd, relying on his own sources, quotes Sammāk ibn Ḥarb as transmitting a tradition from Ummu'l-Faḍl, the wife of 'Abbās ibn 'Abd al-Muṭṭalib, that she said, 'O Messenger of God, in my sleep I saw a limb of your body in my house.' The Holy Prophet (ṣ) answered, 'What you saw is good. Fāṭimah is going to give birth to a boy, and you will nurse him with the milk you have from your son Qutham.' Sammāk continued, "Al-Ḥusayn ('a) was born, and Ummu'l-Faḍl was responsible for his care."

Al-Majlisī has quoted a similar tradition from Ummu'l-Faḍl.[3] He relates another tradition, relying on his own sources and quoting Shuraḥbīl that Ummu'l-Faḍl said, "The Holy Prophet (ṣ) became ill with the disease, from which he died. He was feeling slightly better. We were crying, and he asked, 'Why are you crying?' We said, 'We aren't crying for just one reason. Our crying is because we will soon be far from you, and contact with the heavens (revelation) will soon be stopped. We cry for what will happen to the (Islamic) nation after you.' He said, 'Surely after me, you will experience sadness and oppression.'[4]

Al-Ṭabarānī quotes 32 traditions from Ummu'l-Faḍl, some of which are similar to the ones quoted here.[5] *Al-Ṣiḥāḥ al-Sittah* also transmit the traditions of Lubābah (Ummu'l- Faḍl).[6]

53. Ummu-Kulthūm, the daughter of the Holy Prophet

Ummu-Kulthūm was the third daughter of the Messenger of God (ṣ) and Khadījah. She was born after Ruqayyah and before Fāṭimah ('a). She married 'Utaybah ibn Abī-Lahab. When Sūrah (Qur'ānic chapter) al-Masad was revealed, Abū-Lahab and his wife, Ummu-Jamīl, forced their sons, 'Utbah and 'Utaybah, to divorce their wives, the daughters of the Prophet (ṣ), Ruqayyah

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[1] *Usd al-Ghābah*: vol. 5, p. 540.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 279.

[3] Ibid: p. 278; *Biḥār al-Anwār*: vol 43, p. 242.

[4] *Biḥār al-Anwār*: vol. 28, p. 40.

[5] *Al-Mu'jam al-Kabīr*: vol. 25, pp. 17-28.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 449.

and Ummu-Kulthūm. Their divorces took place before they consummated their marriages. After the death of Ruqayyah, Ummu-Kulthūm married with 'Uthmān ibn 'Affān.[1] Ummu-Kulthūm passed away at the home of 'Uthmān in the year 9 AH. They didn't have any children. The Messenger of God (ṣ) prayed over her, and 'Alī ('a), al-Faḍl, and Usāmah ibn Zayd entered her grave. Asmā' bint 'Umays and Ṣafiyyah, the aunts of the Prophet (ṣ), washed her. Ummu-'Aṭiyyah witnessed the washing.

'Allāmah Māmqānī has written, "Because of what is said about her in the prayer for the month of Ramaḍān it may be said that she is trustworthy."[2]

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have said that Ummu-Kulthūm was one of the companions of the Prophet (ṣ). Māmqānī has said she was one of the women transmitters of traditions. Sayyid Muḥsin al-Amīn has said she was one of the Shī'ah dignitaries.[3]

54. Ummu-Kulthūm, the daughter of 'Alī ibn Abī-Ṭālib

Ummu-Kulthūm was the daughter of Amīr al- Mu'minīn 'Alī ibn Abī-Ṭālib ibn 'Abd al-Muṭṭalib al-Qurayshī al-Hāshimī ('a). Her mother was Lady Fāṭimah al-Zahrā' ('a), her grandfather was the Holy Prophet (ṣ) and her grandmother was Khadījah al-Kubrā ('a). She was born during the lifetime of the Holy Prophet (ṣ) in 6 AH. Ibn Abi'l-Ḥadīd writes, "Zaynab al-Kubrā and Ummu-Kulthūm al-Kubrā were the daughters of Lady Fāṭimah ('a), while Zaynab al-Ṣughrā and Ummu-Kulthūm al-Ṣughrā[4] were from other mothers."[5] Ibn al-Athīr has written about the progeny of Imam 'Alī ('a) from Fāṭimah the daughter of Allah's Messenger (ṣ) as follows, "(They were) Zaynab al-Kubrā and Ummu-Kulthūm al-Kubrā." He also mentions that the mother of Zaynab al-Ṣughrā and Ummu-Kulthūm al-Ṣughrā was a bondmaid (*ummu-walad*).[6]

Ibn Ḥazm[7] has written, "The mother of Zaynab and Ummu-Kulthūm was

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[1] Ibn Athīr: vol. 7, p. 115.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 74.

[3] *Al-Istī'āb*: vol. 4, p. 507; *Usd al-Ghābah*: vol. 7, p. 374; *al-Iṣābah*: vol. 8, p 460 (In this book she has been listed as Ummu-Kulthūm bint Sayyid al-Bushr); *Tanqīḥ al-Maqāl*: vol. 3, p. 73; *A'yān al-Shī'ah*: vol. 3, p. 486.

[4] Al-Kubrā means 'the older one' and al-Ṣughrā 'the younger one.' Imām 'Alī ('a) had two daughters named Zaynab and Ummu-Kulthūm.

[5] *Sharḥ Nahj ul-Balāghah*: vol. 2, p. 475; *A'yān al-Shī'ah*: vol 7, p. 136.

[6] *Al-Kāmil fi'l-Tārikh*: vol. 3, p. 263.

[7] Abū-Muḥammad 'Alī ibn Aḥmad ibn Ḥazm al-Umawī al-Andalusī (348 – 456 AHL) was from the region of Fārs. He was the minister of 'Abd al-Raḥmān al-Mustanṣir

Fāṭimah ('a) the daughter of God's Messenger (ṣ)."[1] Ibn 'Anbah quotes Abu'l-Ḥasan al-'Umarī[2] about the daughters of Lady Fāṭimah ('a) saying, "Ummu-Kulthūm's name was Ruqayyah and her mother was Lady Fāṭimah ('a)." He also mentions Zaynab al-Ṣughrā, who married Muḥammad ibn 'Aqīl, and Ummu-Kulthūm al-Ṣughrā, who was the wife of 'Abdullāh ibn 'Aqīl al-Aṣghar.[3]

Shaykh al-Mufīd writes, "Zaynab al-Kubrā and Zaynab al-Ṣughrā—whose epithet was Ummu-Kulthūm—were the daughters of Lady Fāṭimah ('a), the most elevated of all women." Of course, Shaykh al-Mufīd mentions Zaynab al-Ṣughrā' among the daughters of Amīr al-Mu'minīn from a mother other than Lady Fāṭimah ('a), but he does not mention an Ummu-Kulthūm al-Ṣughrā.[4]

Māmqānī also writes, "Ummu-Kulthūm was the daughter of Amīr al-Mu'minīn, and her epithet was Zaynab al-Ṣughrā."[5] Al-Mas'ūdī writes about the progeny of Imam 'Alī ('a), "The mother of Ummu-Kulthūm al-Kubrā and Zaynab al-Kubrā was Fāṭimah ('a) the daughter of God's Messenger (ṣ)." He also mentions Ummu-Kulthūm al-Ṣughrā and Zaynab al-Ṣughrā, but does not tell us who their mothers were.[6]

Ummu-Kulthūm was a very young girl when 'Umar ibn al-Khaṭṭāb asked for her hand in marriage. Imam 'Alī ('a) responded, "She is still a child." (Some time later) 'Umar asked for her hand again and again, and Imam 'Alī ('a), who did not want Ummu-Kulthūm to marry 'Umar, refused under different pretexts. Eventually, 'Umar married Ummu-Kulthūm, giving her a dowry of 40,000 Dirham,[7] and Ummu-Kulthūm gave birth to Zayd and Ruqayyah.[1] People asked

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Bi'llāh Hishām ibn 'Abd al-Jabbār ibn 'Abd al-Raḥmān al-Nāṣir. After some time he quit this post, and devoted his time to the pursuit of science. He wrote over 400 books on the subjects of jurisprudents, traditions, literature, and others. Some of his works include: *Jamharat al-Ansāb, al-Iḥkām fī Uṣūl al-Aḥkām*, and others. [*Lughat Nāma Dihkhudā*]

[1] *Jamharat al-Ansāb*: p. 38.

[2] Abu'l-Ḥasan 'Alī ibn Abi'l-Ghanā'im Muḥammad ibn 'Alī al-'Alawī al-Umarī was transferred to Mosul from Basra during the reign of Sayyid al-Murtaḍā in the year 443. He was the author of books such as *al-Mujdī fī Ansāb al-Ṭālibiyyīn*. [*al-Dharī'ah*]

[3] *'Umdat al-Ṭālib*: p. 54.

[4] *Kitāb al-Irshād*: p. 186.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 73 (chapter about women).

[6] *Murūj al-Dhahab*: vol. 2, p. 92.

[7] *Usd al-Ghābah*: vol. 5, p. 614; *al-Istī'āb*: vol. 4, p. 1954; *A'yān al-Shī'ah*: vol. 3, p. 486; *Tārīkh al-Ṭabarī*: vol. 4, p. 199.

'Umar, "Why did you marry Ummu-Kulthūm?" He said, "I heard the Messenger of God say, 'Every connection and blood relation will cease to exist (be of no avail) on the Judgment Day, except for my connection and my blood relation.' I was his companion (in this world); and, I wanted to have this relation with him (in the next world)."

The chain of narrators as well as the content of this tradition is doubtful. Even if both are correct, this connection and relation to the Holy Prophet (ṣ) will be valid on the Judgment Day under the condition that God and the Holy Prophet are satisfied with the individual in question. Otherwise, Abū-Jahl and other relations of the Holy Prophet (ṣ) like him would be safe on the Judgment Day. Shaykh al-Kulaynī has written in this respect, "After the death of 'Umar, Imam 'Alī ('a) took Ummu-Kulthūm to his own house."[2] Ummu-Kulthūm then married Awn ibn Ja'far ibn Abī-Ṭālib (her paternal cousin). Ibn Ḥazm has written that after her husband was martyred in Karbalā', Ummu-Kulthūm married Muḥammad ibn Ja'far, and after him 'Abdullāh ibn Ja'far (that is the husband of Lady Zaynab).[3] However, according to the traditions concerning the death of Ummu-Kulthūm this cannot be true, because Ummu-Kulthūm died before the tragedy of Karbalā', and Lady Zaynab ('a) remained the wife of 'Abdullāh ibn Ja'far until after this. Historians differ as to the date of the death of Ummu-Kulthūm. Most historians and scholars write that Ummu-Kulthūm and her son, Zayd ibn 'Umar, died at the same time in al-Madīnah[4] and are both buried there in the Baqī' cemetery.

Sayyid al-Amīn has written, "By transmission from our followers (the Shī'ah) it is narrated from Qaddāḥ from Imam al-Ṣādiq ('a) that his father, Imam al-Bāqir ('a), said, 'Ummu-Kulthūm, the daughter of 'Alī ('a) and her son Zayd died at the same hour. We do not know who died first, and they did not inherit from one another.'" He also wrote, "Ummu-Kulthūm died in al-Madīnah during the reign of Mu'āwiyah, before 54 AH.[5]

'Umar Riḍa Kaḥḥālah has written, "She read a sermon to the inhabitants of al-Kūfah in 61 AH."

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1 *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 463; *Jamharat al-Ansāb*: p. 38; *al-Iṣābah fī Tamyīz al-Ṣaḥābah*: vol. 4, p. 468.

2 *Al-Kāfī*: vol. 6, p. 115 (book on divorce).

3 *Jamharat al-Ansāb*: p. 38.

4 *Al-Istī'āb*: vol. 4, p. 1955; *al-Iṣābah*: vol. 4, p. 468; *Usd al-Ghābah*: vol. 5, p. 615; *Tāj al-'Arūs*: vol. 8, p. 172.

5 *A'yān al-Shī'ah*: vol. 3, pp. 485 & 486.

Zaynab Fawwāz has written, "Ummu-Kulthūm accompanied her brother al-Ḥusayn ('a) to Karbalā' and entered al-Madīnah with the other members of his household after the battle. She died in al-Madīnah."

'Allāmah Māmqānī says, "Ummu-Kulthūm was present at Karbalā' alongside her brother al-Ḥusayn and traveled to Damascus and then to al-Madīnah in the entourage of Imam al-Sādiq ('a). There are speeches and poems attributed to this lady about the incident of Karbalā'."[1]

However, because of the findings of most scholars concerning the death of Ummu-Kulthūm and her son, and especially because of the traditions that Shaykh al-Ṭūsī and Ibn Sa'd have related about the prayer said for two deceased at the same time (which we will quote later), these claims cannot be true with regard to Ummu-Kulthūm the daughter of Fāṭimah ('a). Relying on the findings of Shaykh al-Ṭūsī, we can conclude that Ummu-Kulthūm al-Kubrā left this world when her two brothers al-Ḥasan ('a) and al-Ḥusayn ('a) were still alive, e.g. several years before the incident of Karbalā', and this is closer to the truth.

Ibn Sa'd relates a tradition through several different chains of narrators, which can be summarized as follows, "Zayd ibn 'Umar and Ummu-Kulthūm died and one burial prayer was said for the two of them. During this prayer, the body of Zayd lay in front. Al-Ḥasan and al-Ḥusayn ('a) were present during this prayer.[2]

Shaykh al-Ṭūsī writes, "All people agree on this information, 'Ammār ibn Yāsir transmitted this tradition, and he said, "The body of Ummu-Kulthūm bint 'Alī ('a) and that of her son Zayd ibn 'Umar were brought out (of the house), and al-Ḥasan ('a) and al-Ḥusayn ('a) were among the mourners in the procession, as were 'Abdullāh ibn 'Umar and.... They put the boy's body in front and that of the woman behind it, saying, 'This is the *sunnah* (the way it was done by the Prophet)[3]

There is a grave in Damascus which is said to be Ummu-Kulthūm's.[4] However, this grave is not the resting place of Ummu-Kulthūm the daughter of Fāṭimah

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[1] *A'lām al-Nisā'*: vol. 4, p. 259; *al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 62; *Tanqīḥ al-Maqāl*: vol. 3, p. 73 (chapter on women).

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 464.

[3] *Al-Khilāf*: vol. 1, p. 294 (the book on dead bodies – the judgment on the placement of dead bodies if there is more than one in the same funeral procession.)

[4] *A'yān al-Shī'ah*: vol. 7, p. 136.

al-Zahrā' ('a), because all the source books used in this research agreed that Ummu-Kulthūm had died in al-Madīnah.

Her Merits

When Lady Fāṭimah ('a) passed away, Ummu-Kulthūm was only five years old. Despite her youth, she threw a veil over her face, donned a cloak which was so long that it trailed on the ground, and shouted with a trembling voice, "O my father, O Messenger of God! (Only) now have we really lost you and will never see you again."[1]

After the martyrdom of Amīr al-Mu'minīn ('a), Ummu-Kulthūm, while weeping all the time, said to Ibn Muljam, "Woe upon you, things are quite well for my father. But, God has made you a base man in this world and the hereafter. Your way is to go to the fire, and you will dwell therein eternally."[2]

Ummu-Kulthūm was forced to witness and experience the death of her sublime grandfather, the Holy Prophet (ṣ), the oppression her father and mother suffered after his death, the death of her beloved mother, Lady Fāṭimah ('a), and the martyrdom of her esteemed father Amīr al-Mu'minīn ('a). She bore all these tragedies with great patience. The words she spoke to the second Caliph show her great courage.

Ibn 'Abd al-Barr, Ibn al-Athīr and Ibn Ḥajar mention her as one of the companions of the Holy Prophet (ṣ), and Ibn Sa'd also lists her among those persons who narrated traditions from people other than the Holy Prophet (ṣ).[3] Allāmah Māmqānī has written, "She was very honorable, and possessed deep understanding and great eloquence. I count her among the trustworthy people."[4] 'Umar Riḍā Kaḥḥālah has written, "She was one of the best women of her time."[5]

From the information presented here about Ummu-Kulthūm's death we can conclude that Ummu-Kulthūm, the daughter of Lady Fāṭimah ('a) was not present during the battle of Karbalā'. Ummu-Kulthūm who was the daughter of Amīr al-Mu'minīn ('a) and the sister of Imam al-Ḥusayn ('a) described as being present during the battle of Karbalā' in some books and poems dealing with this

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[1] *Biḥār al-Anwār*: vol. 43, p. 192 (the biography of Lady Fāṭimah al-Zahrā').

[2] Ibid: vol. 42, p. 289 (the biography of Imām 'Alī).

[3] *Al-Istī'āb*: vol. 4, p. 1954; *Usd al-Ghābah*: vol. 5, p. 614; *al-Iṣābah*: vol. 4, p. 468; *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 463.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 73 (chapter on women).

[5] *A'lām al-Nisā'*: vol. 4, p. 255.

subject was probably Ummu-Kulthūm al-Ṣughrā, the daughter of Amīr al-Mu'minīn and the wife of Muslim ibn 'Aqīl. She, along with her husband and children, accompanied Imam al-Ḥusayn ('a) to the battlefield of Karbalā'.[1] As has already been explained in discussing Ummu-Kulthūm's name, it is possible that some of the poems and sayings attributed to her were really the words of Lady Zaynab ('a), because her epithet was also Ummu-Kulthūm.

The scholars do not agree as to the marriage of Ummu-Kulthūm, the daughter of 'Alī ibn Abī-Ṭālib ('a), with 'Umar. Therefore, some of their opinions will be given here.

Some of those who deny that such a marriage took place are as follows.

1) Shaykh al-Balāghī[2] wrote a special treatise entitled "Treatise on the marriage of Ummu-Kulthūm bint Amīr al-Mu'minīn ('a), and the denial of its happening", in order to prove that this marriage never took place. Āghā Buzurg Tehrānī has referred to this work.[3]

2) Shaykh Maḥallātī has written, "The authors of *al-Istī'āb*, *al-Iṣābah* and *Usd al-Ghābah* have related the account of Ummu-Kulthūm's marriage to 'Umar ibn al-Khaṭṭāb, made up some stories to prove that it took place, and then disseminated them among the unsuspecting public. But, any knowledgeable and far-sighted individual will surely realize, after thinking about these stories, that such a marriage can never have taken place."[4]

However, many scholars are of the opinion that this marriage has taken place. They agree that it was abominable to Amīr al-Mu'minīn, and that he was pressured into accepting this marriage by 'Umar.

1) Al-Ṭabarsī wrote, "Ummu-Kulthūm married 'Umar."[5]

2) Ibn 'Anbah, in listing Imam 'Alī's children, says, "It is written in *al-Mujdī*, that the name of Ummu-Kulthūm was Ruqayyah, her husband was 'Umar, her

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[1] *A'yān al-Shī'ah*: vol. 7, p. 136

[2] Muḥammad Jawād ibn Ḥasan ibn Ṭālib ibn 'Abbās ibn ... Basāghī Najafī was a jurisprudent, sage, and orator of the Shī'ah. He wrote various books including: *Ālā' al-Raḥmān fī Tafsīr al-Qur'ān*, *Ajwibat al-Masā'il al-Baghdādiyyah*, and others. [*Rayḥānat al-Adab*: vol. 1, p. 173]

[3] *Al-Dharī'ah ilā Taṣānīf al-Shī'ah*: vol. 4, p. 172, no. 912.

[4] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 245.

[5] *I'lām al-Warā*: 204.

son was Zayd and her mother was Fāṭimah al-Zahrā' ('a).[1]

3) Sayyid Murtaḍā 'Alam al-Hudā says in a treatise that this marriage took place in spite of great aversion (on the part of Ummu-Kulthūm and Imam 'Alī).[2]

4) Shaykh al-Kulaynī, relying on his own sources, relates from Imam al-Ṣādiq ('a) that this marriage took place under coercion and with great aversion.[3] In the chapter on women whose husbands died before them, al-Kulaynī relates the following tradition from Imam al-Ṣādiq ('a) with two different chains of transmission, "Verily, when 'Umar died, Imam 'Alī went to Ummu-Kulthūm and took her to his house."[4]

5) Shaykh al-Ṭūsī has transmitted the same tradition.[5]

6) Al-Ḥākim, in *al-Mustadrak 'ala'l-Ṣaḥīḥayn*, has said that Ummu-Kulthūm married 'Umar.[6]

7) Ibn 'Abd al-Barr, Ibn al-Athīr, Ibn Ḥajar, Ibn Ḥazm and al-Ṭabarī have all mentioned the marriage of Ummu-Kulthūm the daughter of Fāṭimah the daughter of God's Messenger (ṣ).[7]

Contrarily, some Shī'ah scholars have claimed that Ummu-Kulthūm, the wife of 'Umar, was not the daughter of Lady Fāṭimah ('a), rather another daughter of 'Alī ('a) from another mother. In response to these claims the following arguments may be made.

A) According to *Usd al-Ghābah* and *al-Iṣābah*, 'Umar quoted the Holy Prophet (ṣ) as saying, "Every connection and blood relation will cease to exist on the Judgment Day, except for my connection and blood relation," (and quoted this tradition as his reason to marry Ummu-Kulthūm). If he married a daughter of Imam 'Alī ('a) whose mother was not Lady Fāṭimah ('a), he would not have reached his aim of becoming a relative of the Holy Prophet (ṣ).

b) Lady Fāṭimah passed away in 11 AH, and 'Umar died in 23 AH. He must

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[1] *'Umdat al-Ṭālib*: p. 83.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 73 (chapter about women).

[3] *Al-Kāfī*: vol. 5, p. 346, tradition no. 1 and 2.

[4] *Al-Kāfī*: vol. 6, p. 115, tradition no. 1 and 2.

[5] *Al-Kāfī*: vol. 6, p. 115, tradition no. 1 and 2; *al-Tahdhīb*: vol. 8, p. 161.

[6] *Al-Mustadrak 'ala'l-Ṣaḥīḥayn*: vol. 3, p. 142.

[7] *Al-Istī'āb*: vol. 4, p. 1954; *Usd al-Ghābah*: vol. 5, p. 615; *al-Iṣābah*: vol. 4, p. 468; *Jamharat al-Ansāb*: p. 38; *Tārīkh al-Ṭabarī*: vol. 4, p. 199.

have married Ummu-Kulthūm several years before his death because she bore him Zayd and Ruqayyah. On the other hand, some writers have imagined that Ummu-Kulthūm al-Ṣughrā (another daughter of Imam 'Alī) was 'Umar's wife. However, this could not be correct, because Ummu-Kulthūm al-Ṣughrā could not have been born before 14 or 15 AH. Therefore, Ummu-Kulthūm al-Ṣughrā would have been seven or eight years old when 'Umar's son Zayd was born. How could a girl of about seven years of age have a baby? All witnesses and circumstantial evidence thus confirm that Ummu-Kulthūm al-Kubrā was married to 'Umar.

She has related traditions from Amīr al-Mu'minīn Imam 'Alī ('a), and Aḥmad ibn 'Alī al-Muqrī, al-Ḥasan al-Baṣrī and Ummu-Mūsā (Imam 'Alī's servant) have related traditions from her.

Al-Majlisī quotes al-Ṣadūq, who relies on his own sources and quotes Aḥmad ibn 'Alī al-Muqrī as relating that Ummu-Kulthūm said, "The last instructions my father gave to my brothers was to say, 'O my two sons, if I die, you two shall wash me and dry my body with the cloth which you used to dry the Holy Prophet (ṣ) and Fāṭimah ('a). Then, embalm me and lay me out in my shroud on my bier. Wait until the front part of the bier rises from the ground, then, carry the back part.'" She said, "We left to lead my father's burial procession. When we arrived behind the al-Gharī building, the front of the bier stopped moving, and we placed the back part (on the ground). Imam al-Ḥasan ('a) came forward carrying the cloth with which he had dried the bodies of the Holy Prophet (ṣ), Lady Fāṭimah ('a), and Imam 'Alī ('a). Then, he took the pickaxe and hit the ground with it. Immediately, the grave opened, revealing a sepulcher. Suddenly, he found a piece of wood, on which were written two lines in the Siryānī language. It was written, 'In the Name of God, the Merciful, the Compassionate. This is the grave which prophet Noah has dug for 'Alī the trustee and successor of Muḥammad, seven hundred years before the great storm.'" Ummu-Kulthūm continued, "The grave had opened, but I do not know whether my master was buried in the ground or raised to heaven. Then, we heard a voice paying condolences to us and saying: 'God has favored you by paying condolences on the occasion (of the demise) of your master, proof of God's (existence) to His creation.'"[1]

Shaykh al-Mufīd, relying on his own sources, quotes al-Ḥasan al-Baṣrī as relating, "On the night preceding the day when Imam 'Alī ('a) was killed, the Imam was awake, but he did not go to the mosque for prayer, as was his habit.

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[1] *Biḥār al-Anwār*: vol. 42, p. 216.

His daughter Ummu-Kulthūm (may God have mercy upon her) said to her father, 'What is keeping you awake?' He answered, 'Verily, I shall be killed (tomorrow), if I am still alive in the morning.' (At that moment) Ibn Nabbāḥ (the muezzin of Imam 'Alī) arrived and read the call for the Morning Prayer. Imam 'Alī ('a) went a short way (towards the mosque); then, he returned. Ummu-Kulthūm told him, 'Order Ju'dah to lead the people in prayer.' Imam 'Alī ('a) said, 'Yes, give the order to Ju'dah to lead the people in prayer.' Then he said, 'There is no way to escape from one's death', and he left the house and went to the mosque.'"[1]

'Allāmah al-Majlisī writes that Ummu-Kulthūm, the daughter of Amīr al-Mu'minīn ('a) said, "On the night of the nineteenth of the holy month of Ramaḍān, I offered him (Amīr al-Mu'minīn) a tray with two loafs of barley bread, a bowl of milk and some coarse salt for breaking the fast. When he finished his prayer, he approached his meal, looked at it and contemplated it. Then he shook his head, wept vehemently, and said, 'O my daughter, are you offering your father two kinds of food on one tray? Do you want me to be made to stand longer before God on the Judgment Day? I wish to follow my brother and paternal cousin, the Holy Prophet (ṣ). O my daughter, this world has reckoning for its permitted (*ḥalāl*) things and punishment for its forbidden (*ḥarām*) things.' Then he continued, 'O my daughter, the world is the place of deception and abasement. Whoever does any deed will see its result. O my daughter, by God, I shall not eat anything until you take away one of the two kinds of food.' When I took away one of them, he approached his meal and ate one loaf of bread with coarse salt. Then he thanked God twice and got up to pray. He prayed for a long time, bowing and prostrating himself, supplicating and beseeching Almighty God."[2]

55. Ummu-Kulthūm Rūghanī Qazwīnī

Ummu-Kulthūm, the daughter of Shaykh Rūghanī Qazwīnī (1243 to 1320 AH) was born in Karbalā'. When she reached maturity, she married Shaykh Ibrāhīm ibn Isḥāq Zanjānī and bore him four sons, all of whom became eminent Islamic scholars.[3]

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[1] *Kitāb al-Irshād*: p. 15.

[2] *Biḥār al-Anwār*: vol. 42, p. 276-278.

[3] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 43.

Her Merits

Ummu-Kulthūm was a very knowledgeable woman well versed in Islamic jurisprudence. She had an outstanding personality, was a narrator of traditions, and pious and virtuous. She studied religious sciences in the Ṣāliḥiyyah religious school in Qazwīn together with other students. She also took part in the classes on Islamic jurisprudence and Islamic doctrine taught by Shaykh Muḥammad Ṣāliḥ Baraghānī.

56. Ummu-Kulthūm al-Ṣughrā bint 'Alī

Ummu-Kulthūm al-Ṣughrā was the daughter of Amīr al-Mu'minīn ('a); and her mother was a bondmaid. Ibn Abi'l-Ḥadīd and Ibn al-Athīr list Ummu-Kulthūm al-Ṣughrā among Imam 'Alī's children; but her mother is not Lady Fāṭimah ('a).[1] Ibn 'Anbah writes about the daughters of Imam 'Alī ('a), quoting from the book *al-Mujdī*, "Nafīsah was (also called) Ummu-Kulthūm al-Ṣughrā. She married 'Abdullāh ibn 'Aqīl al-Aṣghar."[2] However, he mentions only Muḥammad and Muslim as 'Aqīl's sons, while he considers 'Abdullāh to be Muḥammad's son and hence 'Aqīl's grandson. Muslim was martyred in al-Kūfah. He also writes a little bit further on in the section about 'Aqīl, "The mother of 'Abdullāh ibn Aqīl is Ḥamīdah bint Muslim ibn 'Aqīl; and, the mother of Ḥamīdah was Ummu-Kulthūm bint 'Alī ibn Abī-Ṭālib.[3]

According to this account it seems that the Ummu-Kulthūm who was present during the battle of Karbalā' was Ummu-Kulthūm al-Ṣughrā, the wife of Muslim ibn 'Aqīl, who followed her husband and her eminent brother, Imam al-Ḥusayn ('a), to Karbalā'. Some historians call her Ummu-Kulthūm al-Wusṭā.[4]

Al-Ṭabarī lists Nafīsah and Ummu-Kulthūm al-Ṣughrā among the children of Imam 'Alī ('a) and mentions their mother was a bondmaid, but he does not say that Nafīsah is the same person as Ummu-Kulthūm al-Ṣughrā.[5] We do not know her date of death or where she has been buried.

Her Merits

Lady Ummu-Kulthūm al-Ṣughrā is the paternal sister of Imam al-Ḥusayn ('a) and Zaynab al-Kubrā ('a). She joined them and stayed at their side during the

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[1] *Sharḥ Nahj al-Balāghah*: vol. 2, p. 475; *al-Kāmil fi'l-Tārīkh*: vol. 3, p. 263; *Murūj al-Dhahab*: vol. 2, p. 92.

[2] *Al-Mujdī*: p. 18; *'Umdat al-Ṭālib*: p. 83.

[3] *'Umdat al-Ṭālib*: p. 49.

[4] *A'yān al-Shī'ah*: vol. 3, p. 484; *A'lām al-Nisā' al-Mu'mināt*: p. 202.

[5] *Tārīkh al-Ṭabarī*: vol. 3, p. 162.

suffering of the battle of Karbalā'. Her husband Muslim ibn 'Aqīl was martyred fighting for Islam and Imam al-Ḥusayn ('a) during this battle. Ummu-Kulthūm was of great patience and obedient to God and the Imams. She was a very eloquent woman, and the speeches she made in al-Kūfah, Damascus and other places, as well as her poems, are recorded in historical works and especially in the book *Balāghāt al-Nisā'*.[1]

Sayyid ibn Ṭāwūs writes, "When Imam al-Ḥusayn bade farewell with his family, Ummu-Kulthūm exclaimed, 'Woe (upon us), O Aḥmad (one of the names of the Holy Prophet), woe (upon us), O 'Alī, woe (upon us), O my brother, woe (upon us), O Ḥusayn, woe (upon us) we are lost after you, O Abū-'Abdullāh!' Imam al-Ḥusayn ('a) comforted her and said, 'O my sister, derive strength from the solace of God. Verily the inhabitants of the skies will cease to exist, all people on the earth will die, and every living creature will perish.' He then continued, 'O my sisters, O Ummu-Kulthūm, and you, O Zaynab, and you, O Fāṭimah, and you, O Rabāb, take heed. If I am killed, do not tear the collars of your dresses in grief for me, do not scratch your faces and do not speak vain talk."[2]

Ummu-Kulthūm was a very modest and chaste woman. When the prisoners, accompanied by the cut-off heads of the martyrs, entered the city, she requested Shimr to choose a certain route, and take the heads to the front of the procession. In this way people would not be likely to look at her and the other women as much.[3]

She has related traditions from Imam al-Ḥusayn ('a) and Mihrān, the slave freed by the Holy Prophet (ṣ). 'Aṭā' ibn al-Sā'ib has related traditions from her.

Ibn Ḥajar, relying on his own sources, quotes 'Aṭā' ibn al-Sā'ib as relating that someone brought a gift of charity for the prisoners of Karbalā'. Ummu-Kulthūm did not accept this donation and said, "A freed slave of the Holy Prophet (ṣ), by the name of Mihrān, related to me that the Holy Prophet said, 'Verily, we, the family of Muḥammad, are not allowed to accept gifts of charity (*ṣadaqah*).'"[4]
In the speech Ummu-Kulthūm made in front of ('Ubaydullāh) Ibn Ziyād, the governor of al-Kūfah, some sentences refer to actions of the Holy Prophet (ṣ) that may be accepted as traditions. Ummu-Kulthūm said, "O Ibn Ziyād, while

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[1] *Balāghāt al-Nisā'*: p. 37; *Nāsikh al-Tawārīkh*: (chapter about Imām al-Ḥusayn); *Rayāḥīn al-Sharī'ah*: vol. 3; *al-Lahūf*: p. 67; *Biḥār al-Anwār*: vol. 45, pp. 112 & 115.

[2] *Al-Lahūf*: p. 32.

[3] Ibid: p. 67; *Biḥār al-Anwār*: vol. 45, p. 127.

[4] *Al-Iṣābah*: vol. 3, p. 372; *Biḥār al-Anwār*: vol. 45, p. 114.

you are happy because al-Ḥusayn was killed, the Holy Prophet was happy whenever he saw him. He used to kiss him, caress his lips, and carry him and his brother on his back."[1]

57. Ummu-Kulthūm al-'Umarī

Ummu-Kulthūm was the daughter of Abū-Ja'far Muḥammad ibn 'Uthmān ibn Sa'īd al-'Umarī. During the first occultation of Imam al-Mahdī ('aj), her father was the second representative of Imam al-Mahdī ('aj). Ummu-Kulthūm was the maternal grandmother of Abū-Naṣr Hibatullāh ibn Muḥammad al-Kātib.[2]

Her Merits

Ummu-Kulthūm was a woman of great excellence and a transmitter of traditions. Shaykh al-Ṭūsī relates several of her traditions, as related by her grandson, which will be quoted in the section on traditions.

She has related traditions from Muḥammad ibn 'Uthmān (her father) and al-Ḥusayn ibn Rūḥ al-Nawbakhtī. Abū-Naṣr Hibatullāh ibn Muḥammad (her grandson) has related traditions from her.

Shaykh al-Ṭūsī, relying on his own sources and quoting Hibatullāh ibn Muḥammad, relates that Ummu-Kulthūm said, "Abu'l-Qāsim al-Ḥusayn ibn Rūḥ was the representative of Abū-Ja'far al-'Umarī for many years. He monitored Abū-Ja'far's property and relayed his secret messages to the eminent people among the Shī'ah. He was so close to him, that because of his closeness and confidence in him he (Abū-Ja'far) even informed him about his intimate relations." She continued, "Abū-Ja'far used to pay him thirty Dinar every month for his living expenses. And this was in addition to the amount he received from the ministers and eminent people from among the Shī'ah like the family of Furāt and others (who used to extend financial support to him), due to his high rank and standing, his sublime position, his disseminating information about his (Abū-Ja'far's) virtues and religion, and the duties on his shoulder."[3]

Shaykh al-Ṭūsī, quoting Ibn Nūḥ, relates that Abū-Naṣr Hibatullāh, the son of Ummu-Kulthūm bint Abī-Ja'far's daughter, said, "Abū-Ja'far Muḥammad ibn 'Uthmān al-'Umarī was the author of books on jurisprudence. The books

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[1] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 250, quoting *Nāsikh al-Tawārikh*.

[2] Abū-Naṣr Hibatullāh ibn Muḥammad al-Kātib was known as Ibn Barniyyah. He has related traditions from his grandmother Ummu-Kulthūm the daughter of Abū-Ja'far Muḥammad ibn 'Uthmān. He was a religious authority, transmitter of traditions, and author. [*Rijāl al-Najjāshī*: p. 308]

[3] *Al-Ghaybah*: p. 227.

contained what he had heard from Abū-Muḥammad, Imam al-'Askarī, ('a) and Imam al-Mahdī ('aj). It also contained what his father 'Uthmān ibn Sa'īd had heard from Imam al-'Askarī ('a) and his father 'Alī ibn Muḥammad ('a). Among these books are some which I have named *Books about Drinkable Substances*. The eminent lady Ummu-Kulthūm bint Abī-Ja'far told me that these books were transferred al-Ḥusayn ibn Rūḥ when she met with him in order to make her last testament." Abū-Naṣr continued, "I think she said that after Abu'l-Qāsim, they were (to be) given to Abu'l-Ḥasan al-Samarī."[1]

58. Ummu-Mubashshir

Ummu-Mubashshir was the daughter of al-Barā' ibn Mu'arwar al-Anṣārī al-Khazrajī, and the wife of Zayd ibn Ḥārithah. She was also called Ummu-Bishr or Ummu-Bashīr. Ibn Ḥajar called her Khalīdah.[2]

Her Merits

Ummu-Mubashshir became a Muslim and swore allegiance to the Holy Prophet (ṣ). She has transmitted ten traditions from or about him, and Jābir ibn 'Abdullāh (a well-known companion of the Holy Prophet (ṣ) who is considered reliable by everyone) has narrated traditions mentioning her in the chain of transmitters. Her father was one of the tribal leaders chosen for swearing allegiance (on behalf of their tribes) during the 'Aqabah Night[3] where all those selected were designated by Gabriel. Ummu-Mubashshir died during the lifetime of the Holy Prophet (ṣ), and did not live long enough to see the Caliphate of Imam 'Alī ('a). However, she never wavered in her faithfulness to Imam 'Alī ('a).[4] Her husband was among the companions of Imam 'Alī ('a).[5] Therefore, Ummu-Mubashshir can be considered as one of the true followers of Imam 'Alī ('a).

Shaykh al-Ṭūsī counts Ummu-Mubashshir among the companions of the Holy

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[1] Ibid: p. 221.

[2] *Tahdhīb al-Tahdhīb*: vol. 12, p. 479.

[3] The Night of 'Aqabah refers to two nights during which the early Muslims secretly gathered to swear allegiance to the Holy Prophet (ṣ) in a place called 'Aqabah near Makkah. On the first of those nights, twelve persons swore allegiance to the Holy Prophet (ṣ). This was the first time that a group of Muslims took the oath of allegiance, and was thus of great importance. The following year, seventy persons gathered at 'Aqabah to take the oath, and every group sent a representative to take the oath in their name. (*Muntahā al-Irab fī Lughat al-'Arab*).

[4] *A'yān al-Shī'ah*: vol. 3, p. 553; *Mu'jam Rijāl al-Ḥadīth*: vol. 3, p. 279.

[5] *Rijāl al-Ṭūsī*: p. 42; *Mu'jam Rijāl al-Ḥadīth*: vol. 3, p. 337.

Prophet (ṣ) and among the transmitters of traditions from him.[1] Ibn 'Abd al-Barr writes about her, "She was one of the eminent companions of the Holy Prophet (ṣ)."[2] Māmqānī counts her among the women transmitting traditions and writes, "Because Jābir narrates from her, she can be considered trustworthy."[3] 'Umar Riḍā Kaḥḥālah writes, "She is one of the women transmitters of traditions from among the companions of the Holy Prophet (ṣ)."[4]

She has related traditions from the Holy Prophet (ṣ). Jābir ibn 'Abdullāh al-Anṣārī and Muḥammad ibn 'Abd al-Raḥmān ibn Khallād al-Anṣārī have related traditions from her.

Ummu-Mubashshir has narrated ten traditions from the Holy Prophet (ṣ), which have been transmitted by Muslim, al-Nassā'ī and Ibn Mājah al-Qazwīnī.[5] Ibn al-Athīr, relying on his own sources, quotes Jābir when relating that Ummu-Mubashshir said, "I heard the Holy Prophet say in the house of Ḥafṣah, 'None of those who were present at the Battle of Badr or during the al-Ḥudaybiyah Pact will enter hellfire.' Ḥafṣah said, 'O Messenger of God, verily God says, "*And there is not one of you but shall come to it (the hellfire).*"'[6] The Holy Prophet (ṣ) answered, 'But later God continues, '*And We will deliver those who guarded (against evil)...*'"'[7] Ibn Sa'd narrates a similar tradition concerning the people who swore allegiance under the tree, and Mujāhid also relates this tradition from Ummu-Mubashshir.

Muḥammad ibn Isḥāq, relying on his own sources and quoting Mujāhid, reports that Ummu-Mubashshir said: I heard the Messenger of God (ṣ) tell his companions, 'Shall I introduce you to the best of people?' The companions answered, 'Yes, O Messenger of God.' 'A man who has only a few sheep, prays and gives in charity. He will (thereby) keep away people's evil from himself.'[8]

Jābir ibn 'Abdullāh narrates that Ummu-Mubashshir said: The Holy Prophet entered my house when I was next to my date tree. He asked, 'Who planted this tree, a Muslim or an unbeliever?' I answered, 'A Muslim.' The Holy Prophet

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[1] *Rijāl al-Ṭūsī*: vol. 36, p. 34.

[2] *Al-Istī'āb*: vol. 4, p. 1957.

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 74 (from the chapter about women).

[4] *A'lām al-Nisā'*: vol. 5, p. 20.

[5] *A'lām al-Nisā'*: vol. 5, p. 20; *Tahdhīb al-Tahdhīb*: vol. 12, p. 479.

[6] Sūrah Maryam, 71.

[7] Sūrah Maryam, 72.

[8] *Usd al-Ghābah*: vol. 5, p. 617; al-*Iṣābah*: p. 471; *al-Mu'jam al-Kabīr*: vol. 25, p. 100.

said, 'Whenever a Muslim plants a tree or sows some seeds, and a man, a bird, or an animal eats from their fruits, it will be counted as charity for him.'[1]

Al-Ṭabarānī, relying on his own sources, relates from Jābir that Ummu-Mubashshir said: The Holy Prophet came to me when I was next to the wall of a garden belonging to (the tribe of) Banu'l-Najjār. In this garden were the graves of people who had died before the advent of Islam. When he left, I heard him say, 'I seek refuge with God from the torment of the grave.' I said, 'O Messenger of God, the grave has torment?' He answered, 'Yes, in the grave people are tormented and the animals hear it (their cries).'" Al-Ṭabarānī also relates two other traditions from Ummu-Mubashshir.[2]

59. Ummu-Muḥammad, the daughter of Muḥammad ibn Ja'far

Ummu-Muḥammad was the daughter of Muḥammad ibn Ja'far ibn Abī-Ṭālib al-Hāshimī, the granddaughter of Asmā' bint 'Umays, and the sister of Ummu-Ja'far ibn Muḥammad ibn Ja'far.

Shaykh al-Ṣadūq mentions her in his book on transmitters of traditions in the section about Asmā' bint 'Umays, when relating the tradition about 'recourse of the sun', which has been translated in the section about Asmā'. In some copies of his book, Ummu-Muḥammad's name is given as Ummu-Mūsā.[3]

She has related traditions from Asmā' bint 'Umays (her grandmother), and 'Umārah ibn Muhājir has related traditions from her.

Shaykh al-Ṣadūq, relying on his own sources, quotes 'Umārah ibn Muhājir from Ummu-Muḥammad bint Muḥammad ibn Ja'far from Asmā' bint 'Umays about the tradition of the 'returning of the sun', which has been quoted in full in the section about Asmā' bint 'Umays.

60. Ummu-Muḥammad, the freed slave of Imam al-Riḍā

Ummu-Muḥammad was the servant of Imam al-Riḍā ('a). Her name is only mentioned by al-Mas'ūdī, which he transmits in his book, relying on his own sources and quoting Ummu-Muḥammad.[4]

She relates traditions from Abu'l-Ḥasan al-Thālith, and 'Alī ibn Muḥammad

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 458; *Usd al-Ghābah*: vol. 5, p. 617; *al-Mu'jam al-Kabīr*: vol. 25, p. 104.

[2] *Al-Mu'jam al-Kabīr*: vol. 25, p. 103.

[3] *Al-Faqīḥ*: vol. 4, p. 438.

[4] *Ithbāt al-Waṣīyyah*: p. 192

('a). Ḥasan ibn 'Alī al-Washshā' has related traditions from her.

Al-Mas'ūdī, quoting al-Ḥasan ibn Muḥammad ibn Mu'allā from al-Ḥasan ibn 'Alī al-Washshā', relates that Ummu-Muḥammad, the freed slave of Imam al-Riḍā, said, "Abu'l-Ḥasan[1] came and he was frightened. He sat in the lap of Ummu-Abīhā the daughter of Mūsā, his father's paternal aunt. She asked him, 'What is the matter?' He told her, 'By God, my father died this very moment.' She replied, 'Do not say such a thing.' He said, 'I swear to God that it is as I have told you.' We made a note of the time. His death was just as he had said."[2]

61. Ummu'l-Miqdām al-Thaqafiyyah

Shaykh al-Ṣadūq mentions Ummu'l-Miqdām al-Thaqafiyyah in the section about transmitters of traditions in his book *Man-lā-Yaḥḍaruhu'l-Faqīh* in the chain of transmitters leading to Juwayriyah ibn Musahhar[3] who related the tradition of the 'returning of the sun' from Amīr al-Mu'minīn after the death of the Holy Prophet (ṣ).[4] However, no biographical dates are available for her.

She has related traditions from 'Abd al-Wāḥid ibn Mukhtār[5], and Juwayriyah ibn Musahhar has related traditions from her.

Shaykh al-Ṣadūq quotes Juwayriyah ibn Musahhar as saying, "We were returning with Amīr al-Mu'minīn from fighting the Khawārij and reached the region of Babylon. It was time for the 'Aṣr (afternoon) Prayer. Amīr al-Mu'minīn dismounted, and everyone else dismounted too. Imam 'Alī ('a) said, 'O people, surely this land has been cursed and punished three times (twice according to another version). This is the land of (Prophet) Lut, and it is also the first region where idols were worshipped. The Prophet and his successor are not allowed to pray on it, but any of you who want to pray can do so. People were standing in prayer on both sides of the road, while Imam 'Alī ('a), who was astride the Holy Prophet's mount, was continuing on his way." Juwayriyah relates that she said, "'I swear by God that I shall follow Amīr al-Mu'minīn ('a)

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[1] Abu'l-Ḥasan al-Thālith (the third) was an epithet used for Imam al-Hādī ('a), according to the information offered in the source book after the tradition.

[2] *Ithbāt al-Waṣiyyah*: p. 192.

[3] Shaykh al-Ṭūsī has said that Juwayriyah ibn Musahhar al-'Abdī al-'Arabī al-Kūfī was one of the companions of Imam 'Alī ('a). Ziyād ibn Abīh cut off the hands and feet of Juwayriyah during the reign of Mu'āwiyah. [*Tanqīḥ al-Maqāl*: vol. 1, p. 239]

[4] *Al-Faqih*: vol. 4, p. 439

[5] 'Abd al-Wāḥid ibn al-Mukhtār al-Anṣārī was one of the companions of Imam al-Bāqir ('a). Ibn Bukayr, Zurārah, and al-Fuḍayl ibn Yasār have related from him. [*Jāmi' al-Ruwāt*: vol. 1, p. 523]

and pray with him today.' I followed him along the road and I swear to God, when we reached the bridge of Surah[1], the sun was setting. I complained. He turned to me and said, 'O Juwayriyah, are you complaining?' I answered, 'Yes, Amīr al-Mu'minīn.' A little further on, Imam ʿAlī (ʿa) dismounted and made the ablution. Then he stood and spoke a certain word, which seemed to be in Hebrew, and uttered the call to prayer. I looked up to the sun, and I swear to God, it came out from behind the mountain, and I heard a sound. Imam ʿAlī (ʿa) prayed, and I prayed with him. When we finished our prayer, the sun started to set again from where it had been before. Imam ʿAlī (ʿa) turned to me and said: 'Invoke the name of your Lord Almighty.' I did so, and he returned the sun (again) for me.'" It is narrated that Juwayriyah, after seeing all this, said, "I swear by the Lord of the Kaʿbah that you are the successor of the Prophet (ṣ)."[2]

62. Ummu-Mūsā

Ummu-Mūsā was the servant of Imam ʿAlī (ʿa). She originally came from al-Kūfah, and it is said that her real name was Fākhitah or Ḥabībah.[3]

Her Merits

Ummu-Mūsā was one of the trustworthy transmitters of traditions from Imam ʿAlī (ʿa) and Ummu-Salamah. She was charged with the raising and care of Fāṭimah, Imam ʿAlī (ʿa)'s daughter.[4] Ismāʿīl ibn Ziyād and al-Mughīrah ibn Muqsim al-Ḍabbī have related traditions from her.

Shaykh al-Mufīd, quotes Ismāʿīl ibn Ziyād from Ummu-Mūsā, Imam ʿAlī's servant, that Imam ʿAlī (ʿa) told his daughter Ummu-Kulthūm, 'O my daughter, I shall only be with you a short time.' Ummu-Kulthūm asked, 'How do you say this, my father?' He said, 'In my dream, I saw the Messenger of God wiping the dust from my face and saying, 'O ʿAlī, there is not much left[5] of your life.' Ismāʿīl ibn Ziyād continued, "Not more than three days later, Imam ʿAlī (ʿa) received the blow (to his head). Ummu-Kulthūm screamed. Imam ʿAlī (ʿa) said, 'O my daughter, don't scream. I see the Messenger of God beckoning to me with his hand and saying, 'O ʿAlī, come to us. That which is with us is better for you.'"[6]

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[1] This is a region in Babil where one has to cross a river.
[2] *Man-lā-yaḥḍaruhu'l-Faqīh*: vol. 1, p. 204.
[3] *A'lām al-Nisā'*: vol. 5, p 122, *Tahdhīb al-Tahdhīb*: vol. 12, p. 481.
[4] Ibid; *Kitāb al-Irshād*: p. 14 (text no. 6).
[5] In the book of *Kitāb al-Irshād*, it has been related, "(your task) was accomplished", or "has come to an end."
[6] *Kitāb al-Irshād*: p. 14 (text no. 6); *Biḥār al-Anwār*: vol. 42, p. 225.

Al-Bukhārī, Abū-Dāwūd, al-Nasā'ī and Ibn Mājah transmit traditions from Ummu-Mūsā.[1]

63. Ummu'l-Washshā'

Ummu'l-Washshā'[2] was the daughter of Ilyās al-Ṣayrafī al-Khazzāz (the silk dealer) and the mother of al-Ḥasan ibn ʿAlī ibn Ziyād al-Washshā' al-Bujalī al-Kūfī[3].

Her Merits

She was a transmitter of traditions. Her son Ibn al-Washshā' narrates from her and considers her trustworthy. Al-Ḥasan ibn ʿAlī (her son) has also related traditions from her. And, she has related traditions from ʿAmr ibn Ilyās (her brother).

Shaykh al-Kashī relates from ʿAyyāshī from ʿAbdullāh ibn Muḥammad ibn Khālid al-Ṭayālisī from al-Washshā' from his mother Ummu-Mūsā (who was pronounced trustworthy by al-Washshā') from her brother, ʿAmr ibn Ilyās that he said, "Together with Abū-Ilyās ibn ʿAmr, I went to see Abū-Bakr al-Ḥaḍramī when he lay on his deathbed. He said, 'O ʿAmr, this is not the time to tell lies. I witness to (the legitimacy of Imam) Jaʿfar ibn Muḥammad because I heard him say, 'Anyone who dies believing in Imamate, will be safe from the hellfire.'"[4]

64. Ummu-Walad

Shaykh al-Ṭūsī mentions Ummu-Walad (a bondmaid of Jaʿfar ibn Abī-Ṭālib) as being one of the companions and transmitters of traditions from Imam al-Ṣādiq (ʿa)[5], and we know nothing else about her.

The books on transmitters of traditions that were written after Shaykh al-Ṭūsī's book simply repeated what Shaykh al-Ṭūsī had written. However, because in some copies of Shaykh al-Ṭūsī's book, the name of Ummu-Walad is followed directly by the name of Ummu-Saʿīd al-Aḥmasiyyah without anything to indicate that these are two different people, most of the scholars have

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[1] *Tahdhīb al-Tahdhīb*: vol. 12, p. 481.

[2] The Arabic word *washshā* means one who sells or produces silk clothes.

[3] Al-Ḥasan ibn 'Alī ibn Ziyād al-Washshā' al-Bujalī al-Kūfī, known as Muḥammad al-Washshā', son of Ilyās al-Ṣayrafī's daughter, was one of the companions of Imam al-Riḍā (ʿa).

[4] *Ikhtiyār Maʿrifat al-Rijāl*: vol. 5, p. 716, (tradition no. 789).

[5] *Rijāl al-Ṭūsī*: p. 341.

mistakenly listed these two women as one and the same. Māmqānī also refers to this issue[1] and writes, 'It seems that Ummu-Walad was of the Imāmiyyah faith, but we know nothing about her biography.'[2]

She has related traditions from Abū-Abdullāh, Imam al-Ṣādiq ('a).

65. Ummu-Hānī bint Abī-Ṭālib

Ummu-Hānī was the daughter of Abū-Ṭālib ibn 'Abd al-Muṭṭālib, also known as 'Abd-Manāf. Her name is said to have been Fākhitah or Hind, but she is known by her epithet Ummu-Hānī. Her mother was Fāṭimah bint Asad. She was the sister of Imam 'Alī ('a), the paternal cousin of the Holy Prophet (ṣ), and the mother of Ṭālib, 'Aqīl, Ja'far and Jumānah. Ibn Sa'd, relying on his own sources and quoting Ibn 'Abbās, narrates that before the advent of Islam, the Holy Prophet (ṣ) and Hubayrah asked for Ummu-Hānī's hand in marriage from her father, Abū-Ṭālib. Ummu-Hānī chose Hubayrah. Her husband was thus Hubayrah ibn 'Amr ibn 'Ā'idh al-Makhzūmī. When Ummu-Hānī became Muslim, the two got separated. Hubayrah fled Makkah the year that the Muslims conquered it, and never became a Muslim.[3]

Her Merits

Al-Kulaynī, relying on his own sources and quoting Abū-Baṣīr, relates from either Imam al-Bāqir ('a) or Imam al-Ṣādiq ('a) that he said, "(After Ummu-Hānī became Muslim, and Hubayrah fled Makkah) the Holy Prophet (ṣ) asked for the hand of Ummu-Hānī bint Abī-Ṭālib in marriage. She answered, 'O Messenger of God, I am a woman who has been tormented, and I have several orphans to raise. I am afraid I will not be able to do my duty towards you.' The holy prophet said, 'The women of Quraysh are unequalled in their ability to ride a camel, their tenderness towards their children, and their being careful of their husbands' property.'"[4] Ibn Sa'd transmits similar traditions with three different chains of transmitters.[5]

Ibn al-Athīr, relying on his own sources and through several chains of transmissions, quotes 'Abd al-Raḥmān ibn Abī-Laylā as relating from Ummu-Hānī as saying that on the day of the conquest of Makkah, the Holy Prophet (ṣ)

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[1] *Manhaj al-Maqāl*: p. 400; *Jāmi' al-Ruwāt*: vol. 2, p. 455; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 180.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 74, (the chapter on women).

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 151.

[4] *Al-Kāfī*: vol. 5, p. 326.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 152.

came to her house and prayed eight units of prayer (the Noon and Afternoon Prayers) there.[1] This shows Ummu-Hānī's high station that the Holy Prophet (ṣ) entered her house and prayed there.

Sulaymān ibn al-A'mash narrates that the Holy Prophet (ṣ) said, 'Shall I tell you who is the best person based on their paternal uncle and aunt?' The companions answered, 'Yes, O Messenger of God.' The Holy Prophet said, 'Al-Ḥasan and al-Ḥusayn. Their paternal uncle is Ja'far al-Ṭayyār, who flies alongside the angels; and, their paternal aunt is Ummu-Hānī, who is in Paradise.'[2] According to this tradition, Ummu-Hānī is among the inhabitants of paradise, and it shows the high degree of her righteousness and faith.

Al-Barqī and Shaykh al-Ṭūsī count her among the companions of the Holy Prophet (ṣ) and a transmitter of his traditions.[3] 'Allāmah Māmqānī writes, "The (abovementioned) tradition narrated by Sulaymān ibn al-A'mash, which can be found in Sunni and Shī'ah sources alike, shows Ummu-Hānī's excellence of character and lofty position. It also proves her extreme trustworthiness and just character.[4] 'Umar Riḍā Kaḥḥālah writes, "She was one of the most excellent women of her time."[5] Shaykh Maḥallātī says, "Ummu-Hānī was one of the excellent and well known women of Islam."[6]

She related traditions from the Messenger of God (ṣ). The people who have related from her include: Ju'dah (her son, that is Ju'dah ibn Hubayrah ibn Abī-Wahab al-Makhzūmī), Abū-Murrah (her servant), Abū-Ṣāliḥ Bādhām, Ju'dah's son (her grandson), the son of Yaḥyā ibn Ja'far (her grandson), the son of Hārūn (her grandson), 'Abdullāh ibn 'Ayyāsh, 'Abdullāh ibn Ḥārith ibn Nawfal, 'Abdullāh (the son of 'Abdullāh ibn al-Ḥārith), al-Shi'bī, 'Abd al-Raḥmān ibn Abī-Laylā, 'Aṭā', Kurayb, Mujāhid, 'Urwah ibn al-Zubayr, and Muḥammad ibn 'Uqbah ibn Abī-Mālik.

Ibn Sa'd, relying on his own sources and quoting Abū-Ṣāliḥ, transmits that Ummu-Hānī said, "The Holy Prophet (ṣ) asked me to marry him, and I excused myself. Then, the following verse was revealed, 'O Prophet! Surely We have made lawful to you your wives whom you have given their dowries, and those

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[1] *Usd al-Ghābah*: vol. 5, p. 624; *A'lām Siyar al-Nubalā'*: vol. 2, p. 312; *al-Mu'jam al-Kabīr*: vol. 24, p. 407.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 74, (chapter on women).

[3] *Rijāl al-Barqī*: p. 61; *Rijāl al-Ṭūsī*: p. 33; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 181.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 74, (chapter on women).

[5] *A'lām al-Nisā'*: vol. 4, p. 14.

[6] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 449.

whom your right hand possesses out of those whom God has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts, who fled with you...'[1] And, I was not lawful to him because I had not migrated with him."

Ummu-Hānī was one of the transmitters of *ḥadīth al-thaqalayn* "The Tradition of two Valuable Legacies", which reports that the Holy Prophet (ṣ) said, "It seems that I have been called (to leave this world), and I obey this call. I leave amongst you two valuable (heavy) legacies: the book of God (the Qur'ān) and my household..." She also is one of the transmitters of the "Tradition of Ghadīr", which says that the Holy Prophet (ṣ) said, "He who considers me his master, 'Alī is his master (after me)..."[2]

Al-Ṭabarānī transmits 109 traditions from Ummu-Hānī, most of them concerning praying and fasting.[3] The *al-Ṣiḥāḥ al-Sittah* books have also mentioned traditions from her.[4]

66. Ummu-Hānī al-Thaqafiyyah

Ummu-Hānī was one of the transmitters of traditions and a companion of Imam al-Bāqir ('a). There is no information available as to her biography. 'Allāmah Ardabīlī, 'Allāmah Māmqānī, and Āyatullāh Khū'ī have listed Ummu-Hānī among the transmitters of traditions from Imam al-Bāqir ('a).[5] Usayd ibn Tha'labah, Muḥammad ibn Isḥāq, and Ibrāhīm ibn 'Aṭiyyah have related traditions from her.

Al-Kulaynī relying on his sources relates from Muḥammad ibn Isḥāq from Ummu-Hānī as saying, "I asked Abū-Ja'far Muḥammad ibn 'Alī ('a) about God having said (in the Qur'ān), '*I swear by the stars that run their course (and) hide themselves.*'[6] The Imam ('a) replied, 'The Imam in the year 260 AH will go into concealment. Later, he will appear like a shooting (shining) star in a dark night. If you are present at this time, your eyes will shine.'"[7]

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[1] The Holy Qur'ān, Sūrah al-Aḥzāb (33), verse 50.

[2] *Yanābī' al-Mawaddah*: p. 40.

[3] *Al-Mu'jam al-Kabīr*: pp. 406 to 446.

[4] *Tahdhīb al-Tahdhīb*: vol. 12, p. 481.

[5] *Jāmi' al-Ruwāt*: vol. 2, p. 456; *Tanqīḥ al-Maqāl*: vol. 3, p. 74.

[6] The Holy Qur'ān, Sūrah al-Takwīr, 15 and 16.

[7] *Al-Kāfī*: vol. 1, p. 276, tradition no. 22; *Kamāl al-Dīn:* vol. 1, p. 325.

Al-Kulaynī relying on his sources relates from Usayd ibn Tha'labah from Ummu-Hānī as saying, "I saw Abū-Ja'far Muḥammad ibn 'Alī ('a) and asked him about this verse, '*I swear by the stars that run their course (and) hide themselves.*'[1] He said, 'When the people don't believe in the Imam, in the year 260 AH, he will go into concealment. Later, he will come out like a shining, shooting star in the darkness of night. If you are present then, your eyes will shine.'"[2]

Shaykh al-Ṣadūq also relates from someone from al-'Ayyāshī from Ibrāhīm ibn 'Aṭiyyah from Ummu-Hānī al-Thaqafiyyah that she asked a similar question from Imam al-Bāqir ('a) and he responded, "O Ummu-Hānī, what a good question you have asked! This is someone who is born at the end of time. He is al-Mahdī from this Household (the Holy Prophet's). There is a waiting period and a time of being in concealment for him. Some groups will go astray at this time, and others will be guided. How blessed you are if you perceive him, and how blessed is anyone who perceives him."[3]

67. Ummu-Hushām bint Ḥārithah (sister of 'Uamarah)

Ummu-Hushām was the daughter of Ḥārithah ibn al-Nu'mān[4] ibn Naf' ibn Zayd... Mālik ibn al-Najjār al-Anṣārī. Her mother was Ummu-Khālid bint Khālid ibn Ya'īsh ibn Qays... ibn Mālik ibn al-Najjār. She married 'Umārah ibn Ḥibḥāb ibn Sa'd ibn Qays... ibn Mālik ibn al-Najjār. Al-'Asqalānī[5] has written, "She is the maternal sister of 'Umārah bint 'Abd al-Raḥmān."[6] However, Ibn Sa'd has written that 'Umarah was the daughter of Ḥārithah ibn al-Nu'mān and Ummu-Khālid bint Khālid ibn Ya'īsh.[7] Thus, according to Ibn Sa'd, Ummu-Hushām and 'Umarah are from one mother and father. Ummu-Hushām died in the year 98 AHL.[8]

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[1] The Holy Qur'ān, Sūrah al-Takwīr, 15 and 16.

[2] *Al-Kāfī*: vol. 1, p. 276, tradition no. 23.

[3] *Kamāl al-Dīn wa Tamām al-Ni'mah*: vol. 1, p. 33, tradition no. 14.

[4] Ḥārithah ibn al-Nu'mān was one of the virtuous followers of the Messenger of God (ṣ) in al-Madīnah, and one of the first to accept Islam. He provided the houses for the wives of the Prophet (ṣ).

[5] Ibn Ḥajar's full name is Aḥmad ibn 'Alī al-'Asqalānī.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 481.

[7] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 442.

[8] *Rayāḥīn al-Sharī'ah*: vol. 6, p. 142.

Her Merits

Ummu-Hushām al-Anṣārī was a transmitter of traditions from the Messenger of God (ṣ). She has related eleven traditions from the Prophet (ṣ). She became Muslim in the beginning of Islam, and during the Allegiance of Riḍwān she pledged allegiance with the Messenger of God (ṣ).[1] She had memorized the Qur'ān. According to the Qur'ān, she was given good news of her entering heaven, "*Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree. And He knew what was in their hearts. So He sent down tranquility on them and rewarded them with a near victory.*"[2] A number of the transmitters of traditions have related traditions from her, and the jurisprudents considered her words to be reliable. Therefore, she was recognized as to her knowledge in the sciences.

Shaykh al-Ṭūsī has written that her father was one of the companions of the Messenger of God (ṣ), fought in the battles of Badr, Uḥud and all of the other battles in which the Prophet (ṣ) participated, and that his nickname was Abū-'Abdullāh. He saw the Archangel Gabriel two times in the form of Diḥyah al-Kalbī[3]. The first time was when the Prophet (ṣ) had started out towards the tribe of Banū-Qurayẓah, and the second time was when he was returning from Ḥunayn. After the death of the Prophet (ṣ) he accompanied Amīr al-Mu'minīn ('a) in those battles, and eventually passed away during the rule of Mu'āwiyah.[4]

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Abū-Na'īm, Ibn Mandah, Ibn 'Abd al-Barr, Ibn al-Athīr, and Māmqānī have listed her among the transmitters of traditions from the Messenger of God (ṣ). Some of them have called her Ummu-Hāshim.[5]

In describing the companions of the Prophet (ṣ) in his book of biographies, Shaykh al-Ṭūsī has called her (Ummu-Hushām) bint Ḥārithah the sister of 'Umar. And, in some of the copies it is written the sister of 'Amrah. However, in the following books two names are listed: *Manhaj al-Maqāl* by Astarābādī, *Mu'jam Rijāl* by Khū'ī, *Tanqiḥ al-Maqāl* by Māmqānī, *A'yān al-Shī'ah* by Sayyid al-Amīn, and *Jāmi' al-Ruwāt* by Muqaddas Ardabīlī. The two names

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[1] *A'lām al-Nisā'*: vol. 5, p. 211; *Tanqiḥ al-Maqāl*: vol. 3, p. 74.

[2] The Holy Qur'ān, Sūrah al-Fatḥ, 18.

[3] Diḥyah ibn Khalīfah al-Kalbī was born in 45 AHL. He was a poet and companion of the Prophet (ṣ) who was well-known for his pleasant countenance. The Prophet (ṣ) sent him on a mission to the Roman Caesar. He was alive until the reign of Mu'āwiyah.

[4] *Rijāl al-Ṭūsī*: p. 17.

[5] *Rijāl al-Ṭūsī*: p. 53; *al-Jāmi' fi'l-'Ilal wa Ma'rifat al-Rijāl*: p. 245; *Tanqīḥ al-Maqāl*: vol. 3, p. 74.

they have given are the sister of 'Umar (or 'Amarah) and Ummu-Hushām.[1] Some of them have said that it is possible that she was the sister of 'Umar ibn al-Khaṭṭāb. But, in Shaykh al-Ṭūsī's book, bint Ḥārithah is written, and there is no reason to doubt this. 'Umar was the son of al-Khaṭṭāb ibn Nufayl ibn 'Abd al-'Uzzā and his mother was Ḥantamah bint Hushām ibn al-Maghīrah. It is noteworthy that the following books have only listed the name Ummu-Hushām (Ummu-Hāshim) bint Ḥārithah ibn al-Nu'mān: *al-Ṭabaqāt al-Kubrā* by Ibn Sa'd, *al-Mu'jam al-Kabīr* by al-Ṭabarānī, *al-Istī'āb* by Ibn 'Abd al-Barr, *Usd al-Ghābah* by Ibn al-Athīr, and *A'lām al-Nisā'* by Kaḥḥālah. When we compare this with what has been said by Shaykh al-Ṭūsī, we can see that this name is correct.

Ummu-Hushām has related traditions from the Messenger of God (ṣ). 'Amrah (her sister), Muḥammad ibn 'Abd al-Raḥmān ibn Sa'd ibn Zurārah al-Anṣārī, Yaḥyā ibn 'Abdullāh ibn 'Abd al-Raḥmān ibn Sa'd ibn Zurārah, and Khubayb ibn 'Abd al-Raḥmān ibn Yasāf have related traditions from her. Al-Ṭabarānī based on his own sources relates from Muḥammad ibn 'Abd al-Raḥmān from Ummu-Hushām bint Ḥārithah that she said, "I memorized Sūrah Qāf from the Prophet (ṣ), and he used to read this Sūrah during the Friday Prayer." Ibn al-Athīr and Ibn Sa'd have related a similar tradition based on their own sources.[2]

Ibn al-Athīr relying on his sources relates from Yaḥyā ibn 'Abdullāh ibn 'Abd al-Raḥmān ibn Sa'd ibn Zurārah from Ummu-Hushām bint Ḥārithah ibn al-Nu'mān that she said, "It was over a year that the Messenger of God (ṣ) and us shared one oven. And, it was only from the words of the Prophet (ṣ) that I memorized Sūrah Qāf. The Prophet (ṣ) would read this Sūrah every Friday when he had a speech for the people."[3]

Ibn Sa'd and al-Ṭabarānī have related a similar tradition. Ibn 'Abd al-Barr has said, "Yaḥyā didn't hear this tradition from her directly. 'Abd al-Raḥmān related this to him from her."[4]
Ummu-Hushām's traditions have been recorded in such reference books of *ḥadīth* like *Sunan Abī-Dāwūd, Sunan al-Nasā'ī*, and *Sunan Ibn Mājah*.[5]

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[1] Ibid.

[2] *Al-Mu'jam al-Kabīr*: vol. 25, p. 141; *Usd al-Ghābah*: vol. 5, p. 625; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 442.

[3] *Usd al-Ghābah*: vol. 5, p. 623.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 442; *al-Mu'jam al-Kabīr*: vol. 25, p. 142 (four traditions); *al-Istī'āb*: vol. 4, p. 1963.

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 481.

68. Ummu'l-Haytham al-Nakha'iyyah

Ummu-Haytham was the daughter of al-Aswad al-Nakha'ī.[1] No other name was listed for her. Perhaps her name was the same as her nickname, or her nickname is more well-known. Apparently she was the wife of Abu'l-Haytham ibn al-Tayhān,[2] one of the companions of Amīr al-Mu'minīn ('a).[3] She may be the sister of Ummu'l-Ḥasan who is also listed in this book, or they may be one and the same person.

Her Merits

Ummu'l-Haytham was a companion and one of the partisans (Shī'ah) of Imam 'Alī Amīr al-Mu'minīn ('a).[4] Shaykh al-Mufīd has written, "When Ibn Muljam was executed, Ummu'l-Haytham requested that Imam al-Ḥasan ibn 'Alī ('a) give her the body so that she could burn it."[5]

Abu'l-Faraj al-Iṣfahānī and Shaykh al-Mufīd have mentioned a poem in their books which is from Ummu'l-Haytham. Some have said that Abu'l-Aswad has written this poem. A part of it is similar to a poem which Arwā bint Ḥārith wrote about Mu'āwiyah. Considering the time when Arwā was present in the castle of Mu'āwiyah and what Shaykh al-Mufīd has said, it is apparent that Ummu'l-Haytham wrote this poem before the time of Arwā. Also, since she had seen Amīr al-Mu'minīn ('a), and this poem contains some of the deeds and characteristics of him it may be considered as the transmission of a tradition from that Imam ('a).

69. Umāmah, the wife of Amīr al-Mu'minīn ('a)

Umāmah was the daughter of Abu'l-'Āṣ ibn Rabī' ibn 'Abd al-'Ūzzā al-Qurayshiyyah al-'Abshamiyyah (the nephew of Lady Khadījah) and her mother was Zaynab the daughter of the Messenger of God (ṣ). She was born during the time of his prophecy. After the martyrdom of Lady Fāṭimah ('a), Imam 'Alī ('a) married with Umāmah according to her wishes. And, after the martyrdom of

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[1] Aswad ibn Yazīd ibn Qays al-Nakha'ī was a scholar, pious, and lived in al-Kūfah. He accepted Islam during the lifetime of the Prophet (ṣ), but never saw him. [*al-Istī'āb*: vol. 4, p. 184; *Usd al-Ghābah*: vol. 1, p. 88]

[2] Abu'l-Haytham ibn Tayhān was the nickname of Mālik ibn Tayhān al-Anṣārī al-Awsī. He was a follower of Imam 'Alī ('a) and was martyred in the Battle of Ṣiffīn. [*Rijāl al-Ṭūsī*: p. 63]

[3] *A'yān al-Shī'ah*: vol. 3, p. 418.

[4] Ibid: vol. 3, p. 488.

[5] Because of her love and devotion to Imam 'Alī ('a), she believed his murderer to be unclean, so that he deserved to be burned after his execution.

Amīr al-Mu'minīn ('a) she married Nawfal ibn al-Ḥārith ibn 'Abd al-Muṭṭalib according to his wishes. At the time of her death she was unable to speak. Imam al-Ḥasan ('a) and Imam al-Ḥusayn ('a) were with her when she passed away. This happened in about the year 50 AHL.[1]

Her Merits

The Messenger of God (ṣ) liked Umāmah dearly from the time of her birth. He would even put her on his shoulders during his daily prayers, and put her on the ground during his bending in prayer and his prostration.[2] She was the granddaughter of the Prophet (ṣ) and the niece of Fāṭimah ('a). Fāṭimah had a great liking for Umāmah and at the time of her death requested that Amīr al-Mu'minīn ('a) marry with Umāmah after her passing away.[3] She said that Umāmah was like a mother to her children.

Ibn 'Abd al-Barr and Ibn al-Athīr have included her among the companions of the Prophet (ṣ).[4] Āyatullāh Khū'ī has included her among the women transmitters of traditions and said that she has related traditions from Imam 'Alī ('a).[5] Fāṭimah bint 'Alī ('a) has related traditions from her.

Shaykh al-Kulaynī, based on his own sources, has said that Abū-Baṣīr has related from Fāṭimah bint 'Alī from Umāmah bint Abī-'Āṣ as saying, "'Alī came to me during the month of Ramaḍān. I took dates and mushrooms for his dinner, and he ate them. Amīr al-Mu'minīn ('a) liked mushrooms."[6]

70. Imra'at al-Ḥasan al-Ṣayqal

The wife of al-Ḥasan ibn Ziyād Ṣayqal al-Kūfī[7] was a transmitter of traditions from Imam al-Ṣādiq ('a). She passed away in the year 151 AHL. She also related traditions from al-Ḥasan al-Ṣayqal, her husband. 'Alī ibn 'Uqbah related traditions from her.

Shaykh al-Kulaynī relying on his sources relates from 'Alī ibn 'Uqbah from

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 69.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 39; *al-Mu'jam al-Kabīr*: vol. 22, p. 438.

[3] *Al-Kāfī*: vol. 5, p. 555.

[4] *Al-Istī'āb*: vol. 4, p. 1788; *Usd al-Ghābah*: vol. 5, p. 400.

[5] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 181.

[6] *Al-Kāfī*: vol. 6, p. 369.

[7] Al-Ḥasan ibn Ziyād al-Ṣayqal al-Kūfī Abū-Muḥammad al-Kūfī was nicknamed Abu'l-Walīd Mawlā al-Kūfī. Shaykh al-Ṭūsī introduces him as one of the companions of Imam al-Bāqir ('a) and Imam al-Ṣādiq ('a). [*Rijāl al-Ṭūsī*: p. 166; *Mu'jam Rijāl al-Ḥadīth*: vol. 4, p. 331]

Imra'at (the wife of) al-Ḥasan al-Ṣayqal from Abū-'Abdullāh ('a) as saying, "It is not appropriate to wail or tear one's clothes because of someone's passing away."[1]

Shaykh al-Ṭūsī relying on his sources relates from 'Alī ibn 'Uqbah from Imra'at al-Ḥasan al-Ṣayqal from Abū-'Abdullāh ('a) as saying, "It was asked, 'How can women pray over a dead body if there are no men with them?' He answered, 'They all stand in a row, and no one leads.'"[2]

71. Barrah al-Khuzā'ī

Barrah was the daughter of Umayyah al-Khuzā'ī[3], one of the companions of the Messenger of God (ṣ).

Her Merits

Based on a tradition which 'Allāmah al-Majlisī relates from the book *Manāqib* by Ibn Shahr'āshūb from Barrah al-Khuzā'ī about the births of Imam al-Ḥasan ('a) and Imam al-Ḥusayn ('a) it would appear that she was one of the friends of the Household of the Prophet (ṣ). She has related traditions from the Messenger of God (ṣ) and Fāṭimah ('a).

Al-Majlisī has written that Barrah the daughter of Umayyah al-Khuzā'ī has related a tradition from the Prophet (ṣ) to Fāṭimah ('a) at the time of delivery of Imam al-Ḥasan and Imam al-Ḥusayn ('a).[4]

72. Bintā al-Shaykh al-Ṭūsī

These are the two daughters of Shaykh Abū-Ja'far Muḥammad ibn al-Ḥasan al-Ṭūsī who passed away in the year 460 AH.

Their Merits

They were two scholarly, knowledgeable women. Some of the religious authorities had given them permission to relate traditions. And, many times their brother, Shaykh Abū-'Alī, and their father, Shaykh al-Ṭūsī, had given them permission to relate traditions.[5]

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[1] *Al-Kāfī*: vol. 3, p. 225.

[2] *Tahdhīb al-Aḥkām*: vol. 3, p. 326.

[3] Umayyah ibn Makhshī (or Maḥshī or Mujtabā), also known as Abū-'Abdullāh, lived in al-Baṣrah and was one of the companions of the Prophet (ṣ). [*Rijāl al-Ṭūsī*: p. 6]

[4] *Biḥār al-Anwār*: vol. 43, p. 254.

[5] *Riyāḍ al-'Ulamā'*: vol. 5, p. 409.

73. Bint al-Sayyid al-Murtaḍā

The name of the daughter of 'Alī ibn al-Ḥusayn Sayyid al-Murtiḍā 'Alam al-Ḥudā (deceased: 436 AHL), was not found.

Her Merits

She was a virtuous, honorable woman who related traditions from her uncle's, Sayyid Raḍī's book of *Nahj al-Balāghah*. According to what al-Quṭb al-Rāwandī has written at the end of his book on the meaning of *Nahj al-Balāghah*, Shaykh 'Abd al-Raḥmān al-Baghdādī, also known as Ibn al-Ukhuwwah (deceased: 548 AHL), has transmitted this book from this woman.[1]

74. Bint Shaykh 'Alī Minshār

This woman was the daughter of Shaykh 'Alī Minshār[2], and the wife of Shaykh al-Bahā'ī[3], but no information was found as to her name.

Her Merits

She was a learned, scholarly woman, a jurisprudent, and a transmitter of traditions. She taught religious jurisprudence, traditions, and the sciences to other women. She was the only daughter of her father, and inherited approximately 4000 books from her father.[4]

The author of *Riyāḍ al-'Ulamā'* has written, "Some of the great men and scholars have said that she was a learned, scholarly woman who was alive for some time after the death of Shaykh al-Bahā'ī (deceased: 1031 AH)."[5]

75. Bint 'Umar ibn Yazīd

This woman was the daughter of 'Umar ibn Yazīd, one of the companions of

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[1] *Riyāḍ al-'Ulamā'*: vol. 5, p. 409; *A'lām al-Nisā'*: vol. 2, p. 295.

[2] Shaykh 'Alī Minshār al-'Āmilī was one of the great religious authorities of his time. He was one of the students of Shaykh al-Karakī (one of the greatest religious authorities living in Iṣfahān who passed away in the year 984 AH).

[3] Muḥammad ibn al-Ḥusayn ibn 'Abd al-Ṣamad ibn Shams al-Dīn Muḥammad Ibn 'Alī ibn al-Ḥasan (or al-Ḥusayn) ibn Muḥammad ibn Ṣāliḥ al-Ḥā'irī al-Hamdānī al-Jab'ī al-'Āmilī was known as Shaykh al-Bahā'ī. He was a jurisprudent in principles, a transmitter of traditions, a mathematician, orator, philosopher, literary man, and knowledgeable in the rational and traditional sciences. He was born on the 27th of Dhi'l-Ḥijjah in the year 953 AHL in the city of Baalbak. He moved to Iran as a child. He was the author of many books. [*Rayḥānat al-Adab*: vol. 3, p. 301]

[4] *Takmilat Amal al-Āmil*: p. 447.

[5] *Riyāḍ al-'Ulamā'*: vol. vol. 5, p. 407.

Imam al-Ṣādiq ('a). Shaykh al-Ṭūsī has introduced three men with this name as the companions of Imam al-Ṣādiq ('a).[1] In studying the books, it was not clear which 'Umar ibn Yazīd he was.

She has related traditions from her father 'Umar ibn Yazīd; and his paternal cousin has related traditions from her.

Shaykh al-Kulaynī relying on his sources relates a tradition from 'Umar ibn Yazīd's cousin from bint (the daughter of) 'Umar ibn Yazīd from her father from Imam al-Ṣādiq ('a) as saying, "Whenever one of you wants to drink some water, say: 'In the Name of God,' and then drink. Then, pause and say: 'Praise the Lord.' Then, drink and say: 'In the Name of God.' Again pause and say: 'Praise the Lord.' Drink and say: 'In the Name of God.' Pause and again say: 'Praise the Lord.' This water will continue to praise the Lord till the time it is in your body."[2]

76. Bint Wāthilah ibn al-Aṣqa'

No information was found as to her name and description. Sayyid Muḥsin al-Amīn has introduced her as bint (the daughter of) Wāthilah ibn al-Aṣqa'.[3] However, Shaykh al-Ṭūsī has introduced her father, who was a companion of the Prophet (ṣ), as Wāthilah ibn al-Asqa'. Ibn 'Asākir has given this same name in his book of history.[4]

Sayyid Muḥsin al-Amīn has written, "Ibn 'Asākir has written in his book *Tārīkh Dimashq* that Salamah ibn Bashīr ibn Ṣayfī has quoted from bint Wāthilah ibn al-Aṣqa' and others. Therefore, it may be understood that bint Wāthilah ibn al-Aṣqa' was a transmitter of traditions, but her name was not found. Her father was a Shī'ah, and usually children follow the religion of their father.[5]

Ibn 'Asākir relates from Salamah ibn Bashīr ibn Ṣayfī who quotes bint Wāthilah ibn al-Asqa' as saying, "The Messenger of God (ṣ) said, 'I entered Heaven and saw written on its door, 'Charity becomes ten times as much, and a loan becomes seventeen times as much.' I asked Jabra'īl how is it that charity becomes ten times as much, but a loan becomes seventeen times as much?' He

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[1] *Rijāl al-Ṭūsī*: p. 251.

[2] *Al-Kāfī*: vol. 6, p. 384.

[3] *A'yān al-Shī'ah*: vol. 3, p. 608.

[4] *Rijāl al-Ṭūsī*: p. 31; *Tahdhīb Tārīkh Dimashq al-Kabīr*: vol. 6, p. 216.

[5] *A'yān al-Shī'ah*: vol. 3, p. 608.

told me, 'Charity is given both to those who aren't in need, and those who are in need. However, a loan is only given to a person who is in need.'"[1]

77. Thurayyā Muḥsinī

Thurayyā Muḥsinī was a learned, scholarly woman who was living in Karbalā'. In either Karbalā' or Najaf she received permission from Āyatullāh Sayyid Shihāb al-Dīn al-Mar'ashī to transmit traditions in the year 1342 AH.[2]

Her Merits

She participated in the classes on jurisprudence, religious principles, and traditions of Mīrzā Muḥammad al-Hindī[3], and taught these to other women.

78. Jāriyah al-Khumāsiyyah

This five year old girl was alive during the rule of Amīr al-Mu'minīn ('a), and 'Abd al-Wāḥid ibn Zayd saw her beside the Ka'bah.

Her Merits

This girl was one of the followers of Imam 'Alī ('a). Her father was martyred among the troops of Amīr al-Mu'minīn ('a) during the Battle of Ṣiffīn. One day Imam 'Alī ('a) went to check on this martyr's family as was his habit. He asked as to the welfare of the children. Their mother described from behind a curtain for him how both her son and daughter had come down with a disease which had caused white spots to appear on their eyes, and therefore they had both become completely blind. Imam 'Alī requested that both of them come to him, and he then prayed for them and rubbed his hand over their eyes. Then, they were both able to see again.

This girl related this story for 'Abd al-Wāḥid ibn Zayd when she saw him beside God's house in a journey to the ritual Ḥajj pilgrimage. She told him, "I swear to God, because of the blessing of his presence, I can now see so well that I can see all of the camels within (a distance of) one farsakh (parasang)."

'Abd al-Wāḥid said, "I took out two dinar (i.e. golden coin) to give her, but she didn't accept and said, 'Keep it. I have no need for dinar. We are now under the guardianship of Abū-Muḥammad Ḥasan ibn 'Alī ('a), and he takes care of our

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[1] *Tahdhīb Tārīkh Dimashq al-Kabīr*: vol. 6, p. 216.

[2] *Al-Ijāzah al-Kabīrah*: p. 246.

[3] Mīrzā Muḥammad al-Hindī led the prayer in the shrine of Imam al-Ḥusayn ('a). He has related traditions from Thiqat al-Islām al-Nūrī, Mīr Ḥāmid Ḥusayn al-Hindī (the author of *al-'Aqabāt*), and Sayyid Muḥammad Ḥusayn al-Mar'ashī al-Shahristānī. [*al-Ijāzah al-Kabīrah*: p. 246]

expenses. Do you like 'Alī?'" He told her, "Of course." She said, "I give you glad tidings that you have clung to a strong rope which will never tear."[1]

This young girls affection and understanding as to Imam 'Alī ('a) considering the fact that her father was killed in the retinue of Imam 'Alī ('a) shows her knowledge and understanding of his position and her liking for him.

She has related traditions from Amīr al-Mu'minīn ('a), and 'Abd al-Wāḥid ibn Zayd has related traditions from her.

Al-Majlisī relying on his sources has related that 'Abd al-Wāḥid ibn Zayd said, "I went to Makkah. While I was circumambulating the Ka'bah I saw a five year old girl who was clinging to the curtain of the Ka'bah. She addressed a girl similar to herself and said, 'Be aware! I swear to the truth of his being chosen, being the inheritor, the one who judges with equality, and the one who has determination and a correct intention. That is the husband of Fāṭimah ('a). *It is this way and that way.*' I asked her, 'O girl. Whose are these characteristics?' She replied, 'I swear he is the guide of the guides, the book of Islamic rules, and the divider of heaven and hell. He is the trainer of this nation, the first Imam, the brother of the Prophet (ṣ), and his successor. He is the master, Amīr al-Mu'minīn 'Alī ibn Abī-Ṭālib.' I told her, 'O little girl, how can you describe 'Alī in this way?' She said, 'I swear to God, my father was his servant, and was killed in his presence in the battle of Ṣiffīn. One day he came to our house and my mother was behind a curtain. My brother's and my eyes had become blind from small pox. When he saw us he moaned a painful sigh and called us over to himself. He rubbed his hand over our eyes, prayed, and removed his hand. Now I – may my father be sacrificed for you O Amīr al-Mu'minīn ('a) – I swear, can see the camels from many farsakh[2] away. All of this is because of the blessing of his existence – may God send His blessings upon him.'"[3]

79. Jabalah bint al-Muaṣaffaḥ al-'Āmiriyyah

One of the transmitters of *ḥadīth*, Jabalah was the daughter of al-Maṣaffaḥ (or Maṣabbaḥ) al-'Āmirī.

Her Merits

She related traditions from Imam 'Alī ('a) by way of her father and from Abū-Dharr by way of Ḥāṭib. It has been said that she had seen the Messenger of God

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[1] *Biḥār al-Anwār*: vol. 41, p. 220

[2] Farsakh (farasang) is a unit of distance now equal to 6 km.

[3] *Biḥār al-Anwār*: vol. 41, p. 220.

(s).[1] Al-Fuḍayl ibn Marzūq and Muḥammad ibn Mūsā al-'Anbarī al-Kūfī have related traditions from her.

80. Jabalah al-Makkiyyah

Her name has been mentioned in chapter 27 of Shaykh al-Ṣadūq's *al-Amālī* , but has not been found anywhere else.

Her Merits

She was one of the devotees (Shī'ah) of the Ahl al-Bayt (the Holy Prophet's Household), and she related traditions from Maytham al-Tammār, and al-Fuḍayl al-Rassān related traditions from her.[2]

Shaykh al-Ṣadūq relying on his sources quotes Jabalah al-Makkiyyah as saying, "I heard Maytham al-Tammār say, 'How could people celebrate the day that al-Ḥusayn is killed?' He cried and continued, 'I swear to God, this nation will kill their prophet's son on the tenth of Muḥarram, and God's enemies will consider this day a day of blessings. This will happen, and it is known in God's knowledge. I know this from what my master, Amīr al-Mu'minīn ('a), has told me. Everything will cry for him (Imam al-Ḥusayn) to the point that even the animals in the wild, the fish in the sea, the birds in the sky, the sun, the moon, the stars, the sky, the earth, the believing men and jinn, all the angels in the skies, the angels guarding the gate of paradise, and the angels carrying God's throne will cry. The skies will cry dust and blood. God's curse upon the murderers of al-Ḥusayn ('a) is compulsory the same as it is compulsory on the polytheists to worship other gods with God, the same as it is compulsory upon the Jews, Christians, and the Magus. They believe it is a day of blessing because of the faked tradition which says that God accepted Adam's repentance on that day. However, God accepted his repentance in the month of Dhu'l-Ḥijjah. And, they believe it is the day when God saved Jonah from the stomach of the whale, while it was in the month of Dhu'l-Qa'dah that He saved him from the stomach of the whale. They believe it is the day when Noah's ship came to rest on the mountain of Judi, while it was on the 18th of Dhu'l-Ḥijjah that his ship came to rest on the mountain of Judi. They also think it is the day when God opened the sea for the Children of Israel, while that was in the month

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[1] *Taqrīb al-Tahdhīb*: vol. 2, p. 593; *Tahdhīb al-Kamāl*: p. 141; *A'lām al-Nisā'*: vol. 1, p. 188.

[2] Fuḍayl ibn al-Zubayr Rastān al-Asadī was one of the companions of Imam al-Bāqir and Imam al-Ṣādiq ('a). In the book *Maqātil* by Abu'l-Faraj, it is written that he and his brother, 'Abdullāh, were the companions of Zayd and his helpers. (*Mustadrakāt 'Ilm al-Rijāl*: vol. 6, p. 221)

of Rabī' al-Awwal. O Jabalah, know that al-Ḥusayn ibn 'Alī is the master of the martyrs on the Judgment Day, and that his helpers are a degree above other martyrs. O Jabalah, if you see the sun is as red as fresh blood, then know that your master al-Ḥusayn has been killed.'

Jabalah said, 'One day I went outside and saw the sunlight on the walls as if it was cloths of saffron color. I wailed, cried, and said, 'I swear to God my master, al-Ḥusayn, has been killed.'"[1]

81. Jaddat Abī-Ṭāhir

Jaddat (the grandmother of) Abū-Ṭāhir (Aḥmad ibn 'Īsā) was a bondmaid mother, and was also called Sariyyah.[2]

Her Merits

She was a companion and transmitter of traditions from Imam al-Ṣādiq ('a). Her grandson, Abū-Ṭāhir al-Taymī or Aḥmad ibn 'Īsā, was the companion of Imam al-Hādī ('a).[3] Shaykh al-Ṭūsī has considered her to be one of the companions of Imam al-Ṣādiq ('a).[4] 'Allāmah Māmqānī has said, "It is clear she was of the Imāmiyyah faith; however, her biography is uncertain."[5] She related traditions from Imam al-Ṣādiq ('a).

82. Jaddat 'Alī ibn Maytham

This woman has been mentioned in the chain of transmitters of traditions which her grandson, 'Alī ibn Maytham,[6] related about Imam al-Riḍā ('a). But, no information was given as to her name or nickname. She has related traditions from Najmah, mother of Imam al-Riḍā ('a).

Tamīm al-Qurashī relates from his father from Aḥmad al-Anṣārī from 'Alī ibn Maytham from his father that he said: I heard my mother say, "I heard Najmah, the mother of Imam al-Riḍā ('a), say, 'When I became pregnant with my child

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[1] *Al-Amālī* by Shaykh al-Ṣadūq: vol. 27, p. 126.

[2] This means a servant who remarries. (*Dihkhudā*)

[3] *Majma' al-Rijāl*: vol. 7, p. 56.

[4] *Rijāl al-Ṭūsī*: p. 342.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[6] This is the nickname of Abu'l-Ḥasan. Shaykh al-Ṣadūq based on a document has said that he has seen no one more knowledgeable about the lives and marriages of the Imams ('a) than Abu'l-Ḥasan 'Alī ibn Maytham. [*Mu'jam Rijāl al-Ḥadīth*: vol. 12; p. 205] His name has been mentioned in a tradition from Najmah, the mother of Imam al-Riḍā ('a). [*Biḥār al-Anwār*: vol. 49, pp. 7 and 9; vol. 101, p. 135]

'Alī, I didn't feel the weight of pregnancy. But, in my sleep I heard the sounds of the praise, extolling, and eulogizing of God from within my stomach which frightened me. When I realized who it was, I no longer heard anything. When he was born he knelt on the ground with his hands on the ground and his face towards the sky. His tongue moved as if he was speaking. His father, Mūsā ibn Ja'far ('a), came to me and said, 'O Najmah, may you enjoy your Lord's magnanimity upon you.' Then, I gave the child to him in some white clothes. He read the first part of the call to prayer in his right ear, and the second part in his left ear. He asked for some water from the Euphrates River, and anointed him with it. He then returned the child to me and said, 'Take him. He is God's representative on earth.'"[1]

83. Al-Jardā' bint Samīr

Al-Jardā' was the wife of Hirthimah ibn Salīm (or Salmā[2] or Abī-Muslim[3]), who had been one of the companions of Amīr al-Mu'minīn ('a) during the Battle of Ṣiffīn. Hirthimah was present during the tragedy at Karbalā'; however, he was in the army of Ibn Ziyād. He met with Imam al-Ḥusayn ('a) and recounted the tradition he had heard from Amīr al-Mu'minīn ('a) during the Battle of Ṣiffīn. Nonetheless, he did not join the army of Imam al-Ḥusayn ('a) and fled instead.[4]

Her Merits

Al-Jardā' was one of the followers of Amīr al-Mu'minīn ('a). When her husband, Hirthimah, related the words of Amīr al-Mu'minīn ('a) about the martyrs of Karbalā', he expressed disbelief and questioned how the Imam could know the unseen. But, al-Jardā' believed the words of the Imam, and told her husband, "Amīr al-Mu'minīn ('a) only says the truth."[5]

She related traditions from Imam 'Alī ibn Abī-Ṭālib ('a) and Hirthimah ibn Salīm. She also relates from her husband Hirthimah ibn Salīm as saying, "We started out with 'Alī ('a) until we came to Karbalā'. He dismounted there next to a tree. He picked up some dirt from the ground, smelled it, and said, 'Woe on you, O dirt! Surely a group will be killed on you who will enter heaven without

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[1] *'Uyūn Akhbār al-Riḍā*: vol. 1, p. 20; *al-Kharā'ij*: vol. 1, p. 337; *Kashf al-Ghummah*: vol. 2, p. 297; *Biḥār al-Anwār*: vol. 49, p. 9.

[2] *Tahdhīb al-Tahdhīb*: vol. 1, p. 529.

[3] *Al-Amālī* by Shaykh al-Ṣadūq: p. 136.

[4] *Tahdhīb al-Tahdhīb*: vol. 1, p. 529; *Mustadrakāt 'Ilm Rijāl al-Ḥadīth*: vol. 8, p. 145.

[5] *Mustadrakāt 'Ilm Rijāl al-Ḥadīth*: vol. 8, p. 145.

any calculation.' We asked, 'From our fighters?' (Now,) 'Alī ('a) has been killed and we have forgotten the traditions. When I was in the ranks of the army of 'Ubaydullāh ibn Ziyād we came close to the place of al-Ḥusayn ('a) and I recognized it as the place where I had been with 'Alī ('a). I told al-Ḥusayn what Amīr al-Mu'minīn ('a) had said. He asked if I was with him or against him. I told him that I was not with him or against him. Therefore, he told me to flee so as not to witness his being killed.' So, Hirthimah fled and didn't help al-Ḥusayn."[1]

84. Jumānah bint al-Musayyab

Jumānah was the daughter of al-Musayyab ibn Najabah (or Nujaybah) al-Fazārī. She married Ḥudhayfah ibn al-Yamān[2].[3] Her father, al-Musayyab ibn Nujaybah was one of the companions of Amīr al-Mu'minīn ('a) and Imam al-Ḥasan ('a). After the martyrdom of Imam al-Ḥusayn ('a), al-Musayyab joined with Sulaymān ibn Ṣurad al-Khuzā'ī to arise against Ibn Ziyād and was killed in the year 65 AH.[4] Jumānah was the mother of 'Awn ibn 'Abdullāh ibn Ja'far ibn Abī-Ṭālib, who was martyred at Karbalā'.[5]

Her Merits

Jumānah has related traditions from her husband Ḥudhayfah. Considering the love and devotion of her father and husband to the household of the Prophet (ṣ), it may be said that she also was one of the Shī'ah of Imam 'Alī ('a).

85. Jawharah the bondmaid of Abū-'Abdullāh

Jawharah was the servant of Abū-'Abdullāh Imam al-Ṣādiq ('a), and is only known by this name. Shaykh al-Ṭūsī has introduced her as the servant and one of the transmitters of traditions of Imam al-Ṣādiq ('a) in his book about the transmitters of traditions.[6] 'Allāmah Ardabīlī and Shaykh Quhpā'ī have also listed her among the transmitters of traditions.[7]

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[1] *Al-Amālī* by Shaykh al-Ṣadūq: p. 136; Majlisī: vol. 28, p. 6; *Tahdhīb al-Tahdhīb*: vol. 1, p. 529; *Mustadrakāt 'Ilm Rijāl al-Ḥadīth*: vol. 8, p. 145.

[2] Ḥudhayfah ibn al-Yamān al-'Absī (Yamān meaning from Yemen) was one of the four pillars. He passed away in 36 AH.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 482.

[4] *Rijāl al-Ṭūsī*: vol. 58, p. 70.

[5] *Tārīkh al-Ṭabarī*: vol. 3, p. 343.

[6] *Rijāl al-Ṭūsī*: p. 342.

[7] *Jāmi' al-Ruwāt*: vol. 2, p. 456; *Majm'a al-Rijāl*: vol. 7, p. 171.

86. Juwayriyah

Juwayriyah (or Juwayrah) was the wife of 'Īsā ibn Mūsā and nothing else is known about her. Al-Barqī has said that she is one of the people who have related traditions from Imam al-Ṣādiq ('a).[1] 'Alī al-Wāsiṭī[2] has said, "She was a good woman." He has also related traditions from her.

Shaykh al-Ṭūsī, relying on his own sources, has related from 'Alī al-Wāsiṭī that he said, "Juwayriyah, the wife of 'Īsā ibn Mūsā, went to Imam al-Ṣādiq ('a). She was a good woman. She said, 'I use perfume for my husband. I put it on my scarf and my head.' The Imam told her, 'That is fine.'"[3]

Ja'far ibn Muḥammad ibn Qawlawayh relates from his father who relying on his sources relates from Juwayriyah who relates from a man from Abū-'Abdullāh ('a) that he said, "When the Judgment Day comes someone will call out, 'Where are those who made the pilgrimage to visit al-Ḥusayn?' Then some people will arise. It will be said to them, 'What do you want for making the pilgrimage to visit al-Ḥusayn? (What was your intention?) They will answer, 'Because of the affection of the Prophet (ṣ), the affection of 'Alī and Fāṭimah ('a), and because of the blessings and grace from what they did.' It will be said to them, 'These are Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn. Join them because you are at their level and beside them. Come under the flag of the Messenger of God (ṣ), for you will be in its shade. This flag will be in the hand of 'Alī ('a) so that he may enter you into heaven.'"[4]

87. Juwayriyah (Jarīrah) bint al-Ḥārith

Juwayriyah (or Jarīrah) was the daughter of al-Ḥārith ibn Abī-Ḍirār al-Khuzā'ī al-Muṣṭalaqī (the leader of the al-Muṣṭalaq tribe), and the wife of Musāfi' ibn Ṣafwān al-Muṣṭalaqī (her cousin). Al-Ḥārith was killed on the war of Muraysī'[5] and Juwayriyah was taken prisoner of war by the army of the Holy Prophet (ṣ).

Her name was originally Barrah, and the Prophet (ṣ) changed it to Juwayriyah.

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[1] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 183.

[2] 'Alc ibn al-Faḍl (or al-Fuḍayl) al-Wāsiṭī was one of the companions of Imam al-Riḍā ('a). He has been mentioned in Shaykh al-Ṣadūq's book. [*Rijāl al-Ṭūsī*: p. 382; *Mu'jam Rijāl al-Ḥadīth*: vol. 12, p. 114]

[3] *Tahdhīb al-Aḥkām*: vol. 9, p. 123.

[4] *Wasā'il al-Shī'ah*: vol. 10, p. 387.

[5] Muraysī' is the name of a well over which the tribe of Khuzā'ah fought with the Messenger of God (ṣ) on the second of the month of Sha'bān in the year 5 AH. (*Tāj al-'Arūs*: vol. 5, p. 354)

Ibn Sa'd has reported this.[1] When they divided up the prisoners of war Juwayriyah was given to Thābit ibn Qays ibn Shamās, the cousin of Thābit. Juwayriyah complained to the Messenger of God (ṣ) and asked for his help. He freed her and then married her when she was twenty years old. The report of Juwayriyah being kept away from the war, being captured, and marrying the Messenger of God (ṣ) has been reported by Ibn Sa'd, Ibn 'Abd al-Barr, and Ibn al-Athīr.[2]

Two reports have been given as to the death of Juwayriyah, the wife of the Prophet (ṣ). One is that she passed away in the month of Rabī' al-Awwal in the year 56 AH in al-Madīnah during the reign of Mu'āwiyah, and Marwān led the ritual Deceased Prayer over her.[3] The other report says that she passed away when she was 65 years old in the year 50 AH, and was buried in Baqī' cemetery.[4]

Her Merits

Juwayriyah was one of the wives of the Prophet (ṣ). Ibn Sa'd quotes from Abū-Qulābah as saying, "The Prophet (ṣ) took Juwayriyah as prisoner of war. Her father came to him and said, 'None of the prisoners of war are like my daughter, and I am greater and more important than this (that you should take her as prisoner of war), so free her.' The Prophet (ṣ) asked him, 'Isn't it better that we let her be free in her choice?' He replied, 'Yes. You have done what was on your shoulders (your duty).' So they went to his daughter and he said, 'This man has left you free in your choice. Keep our dignity.' Juwayriyah responded, 'I have chosen the Messenger of God (ṣ).' Her father said, 'By God, you have ruined our dignity.'"[5] This tradition shows that Juwayriyah chose the Prophet (ṣ) and Islam based on knowledge. And, her faith was so strong that she chose the Messenger of God (ṣ) above all else. Ibn al-Athīr and Ibn Sa'd relate a tradition about Juwayriyah which show her many acts of worship and her learning a rosary from the Messenger of God (ṣ).[6] Ibn Sa'd also relates from

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 120; *Tahdhīb al-Kamāl*: p. 146.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 118 and 119; *al-Istī'āb*: vol. 4, p. 1805; *Usd al-Ghābah*: vol. 5, p. 420.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 120; *al-Istī'āb*: vol. 4, p. 1805; *al-Mu'jam al-Kabīr*: vol. 24, p. 59; *Al-A'lām* by al-Zarkalī: vol. 2, p. 148.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 120; *Tahdhīb al-Kamāl*: p. 146.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 118; *Tahdhīb al-Tahdhīb*: vol. 12, p. 408 (Ibn Ḥajar has said that this tradition is authentic.)

[6] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 119; *Usd al-Ghābah*: vol. 5, p. 421.

'Abd al-Raḥmān al-A'raj relying on his sources that the Prophet (ṣ) gave 80 wasaq[1] of dates and 20 wasaq of barley or wheat to Juwayriyah during the Battle of Khaybar.[2] Therefore, Juwayriyah was present during the Battle of Khaybar.

Juwayriyah was a beautiful woman and 'Ā'ishah has said about her, "Juwayriyah was cute and likeable. Anyone who saw her liked her."

People said, "The Prophet (ṣ) became family with the tribe of al-Muṣṭalaq. Therefore, he returned their prisoners of war and the spoils taken in battle from them." 'Ā'ishah said, "There is no woman who brought as many blessings to her tribe as she (Juwayriyah) did."[3]

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, and Māmqānī have listed her among the companions of the Messenger of God (ṣ).[4] Al-Zarkalī has written, "She was one of the most eloquent women of her time."[5]Al-Bukhārī, Muslim, and others have related eight traditions from her.[6] 'Abdullāh ibn 'Abbās, Abū-Ayyūb al-Murāghī, 'Ubayd ibn Sabbāq, Mujāhid ibn Jabr, Kurayb the manumitted slave of Ibn 'Abbās, Kulthūm ibn al-Muṣṭalaq, and 'Abdullāh ibn Shaddād ibn Hād have related traditions from her.

Ibn Sa'd and al-Ṭabarānī relying on their sources have quoted from Mujāhid and others from Juwayriyah that she said, "O Messenger of God (ṣ) your other wives boast in front of me and say that the Prophet (ṣ) didn't marry you." He told her, "Didn't I put a large dowry for you? Didn't I free 40 people from your tribe?"[7]

Al-Ṭabarānī relying on his sources quotes from several people from Ibn 'Abbās from Juwayriyah that she said, "The Messenger of God (ṣ) passed by Juwayriyah after having prayed the Fajr Prayer or some other prayer. (He saw) Juwayriyah was saying God's names. The day passed and she was still busy saying His names. The Messenger of God (ṣ) said, 'I have told you if you say

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[1] Wasaq is a measurement equivalent to 320 rutil. A rutil is 84 mithqāl (miskal), and a mithqāl is about 5 grams. (*Tāj al-'Arūs*: vol. 5, p. 354)

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 119.

[3] *Al-Isti'āb*: vol. 4, p. 1804.

[4] *Rijāl al-Ṭūsī*: p. 32; *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*; p. 244; *Tanqīḥ al-Maqāl*: vol. 3, p. 74.

[5] *Al-A'lām* by al-Zarkalī: vol. 2, p. 148.

[6] Ibid.

[7] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 117; *al-Mu'jam al-Kabīr*: vol. 24, p. 59.

the four words it is better than what you are saying. (These words are) Glory be to Allah as many as the number of His creatures. Glory be to Allah as much as it satisfies Him. Glory be to Allah as weighty as His Throne. Glory be to Allah as much as the ink of His Words.'"[1]

Al-Ṭabarānī relying on his sources has related six traditions from 'Ubayd ibn Sabbāq from Juwayriyah from different people that she said, "The Messenger of God (ṣ) came to me and asked, 'Do we have any food?' Juwayriyah said, 'No, I swear to God we have nothing but a lamb shoulder which has been given to my servant in charity.' He said, 'Bring it for it has come in truth.'" Al-Ṭabarānī has also related other traditions from Juwayriyah from different sources.[2] However, they aren't given here because of their length. The *al-Ṣiḥāḥ al-Sittah* have also related traditions from her.[3]

88. Ḥabbābah al-Wālibiyyah

Ḥabbābah was the daughter of Ja'far al-Asadī al-Wālibī, and her nickname was Ummu'l-Nadā or Ummu'l-Barā'. She passed away at the age of 230, nine months after meeting Imam 'Alī ibn Mūsā al-Riḍā ('a). The Imam buried her with his own shirt.[4]

Her Merits

Abū-Baṣīr has related from Imam al-Ṣādiq ('a) that he said, "When people were going to see Mu'āwiyah, Ḥabbābah went to Imam al-Ḥusayn ('a). She was a hard-working, pious woman whose skin was stuck to her stomach (very thin)."[5]

From among the traditions which al-Kulaynī has related it may be concluded that Ḥabbābah was among the companions of Amīr al-Mu'minīn ('a), Imam al-Ḥasan, Imam al-Ḥusayn, Imam al-Sajjād, Imam al-Bāqir, Imam al-Ṣādiq, Imam Mūsā al-Kāẓim, and Imam al-Riḍā ('a) and that she had lived during their times and visited with them. She was known as Ṣāḥibat al-Ḥaṣāt.

When she saw Imam 'Alī ibn al-Ḥusayn ('a), she was 113 years old. The Imam prayed for her youth to return to her and pointed his finger towards her. She became youthful again, lived to the time of Imam 'Alī ibn Mūsā al-Riḍā ('a)

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[1] *Al-Mu'jam al-Kabīr*: vol. 24, p. 59.

[2] *Al-Mu'jam al-Kabīr*: vol. 24, pp. 61 – 66.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 407.

[4] Wālibiyyah is a region belonging to the tribe of Banū-Asad. (*Tanqīḥ al-Maqāl*: vol. 3, p. 75; *Tāj al-'Arūs*: vol. 1, p. 199)

[5] *Baṣā'ir al-Darajāt*: p. 171.

and met him.[1] Imam al-Ṣādiq ('a) has said that Ḥabbābah al-Wālibiyyah is one of the women who will serve in the troops of Imam al-Mahdī ('aj).[2] Al-Kashī has related two traditions from her.[3] Al-Barqī has said that she related traditions from Amīr al-Mu'minīn, "Alī ibn al-Ḥusayn, and Abū-Ja'far (Imam al-Bāqir) ('a).[4] Shaykh al-Ṭūsī has mentioned her as one of the companions of Imam al-Ḥasan ibn 'Alī, Imam 'Alī ibn al-Ḥusayn, and Imam al-Bāqir ('a).[5] Ibn Dāwūd has said that Ḥabbābah was one of the companions of Imam al-Ḥasan, Imam al-Ḥusayn, Imam al-Sajjād, and Imam al-Bāqir ('a).[6] 'Allāmah Māmqānī has said that Ḥabbābah was one of the companions and transmitters of traditions from Amīr al-Mu'minīn, Imam al-Ḥasan, Imam al-Ḥusayn, Imam al-Sajjād, Imam al-Bāqir, Imam al-Ṣādiq, Imam al-Kāẓim, and Imam al-Riḍā ('a). After relating a tradition from her he says, "This tradition shows Ḥabbābah's honor and high position which is more than needed to be considered just or reliable."[7]

Mīrzā Astarābādī has also listed her among the women transmitters of traditions. One time he has referred to her as Ummu'l-Barā', Ḥabbābah al-Wālibiyyah, and another time as Ḥabbābah al-Wālibiyyah.[8]

She has related traditions from Amīr al-Mu'minīn 'Alī, Imam al-Ḥusayn, Imam al-Ḥasan, Imam al-Bāqir, Imam al-Sajjād, Imam al-Ṣādiq, Imam Mūsā ibn Ja'far, and Imam al-Riḍā ('a). 'Imrān ibn Maytham, 'Abd al-Karīm ibn 'Amr al-Kuth'amī, Thābit al-Thumālī, and Ṣāliḥ ibn Maytham have related traditions from her.

Muḥammad ibn Ya'qūb related relying on his sources from 'Abd al-Karīm ibn 'Amr al-Kuth'amī from Ḥabbābah al-Wālibiyyah as saying, "I saw Amīr al-Mu'minīn ('a) among a group of his followers and... I asked him, 'May God bless you O Amīr al-Mu'minīn! What is the sign of Imamate?' He answered, 'Give me that small rock, and he pointed at it with his hand.' I gave it to him and he sealed it. Then he told me, 'O Ḥabbābah, if someone claims to be the Imam and is able to do the same then know that he is the Imam who should be followed. He is the Imam for whom there is no prevention for whatever he

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[1] *Al-Kāfī*: vol. 1, p. 346.

[2] *Dalā'il al-Imāmah*: p. 259.

[3] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 2, p. 331.

[4] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 184.

[5] *Rijāl al-Ṭūsī*: pp. 67, 102, and 142.

[6] *Rijāl Ibn Dāwūd*: p. 69.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 75.

[8] *Manhaj al-Maqāl*: p. 400.

wants to do.' Ḥabbābah says, 'I left him. When Amīr al-Mu'minīn('a) passed away, I went to Imam al-Ḥasan ('a). He was in place of Amīr al-Mu'minīn ('a) and people were asking him questions. He said, 'O Ḥabbābah al-Wālibiyyah!' I said, 'Yes, O my master.' He stated, 'Bring what you have.' She says, 'I gave him the small rock and he sealed it in the same way that Amīr al-Mu'minīn ('a) had. Then, I went to al-Ḥusayn ('a) when he was in the Prophet's (ṣ) mosque. He called me over to himself and showed me kindness. Then he told me, 'There is a sign for what you want. Do you want the sign of Imamate?' I told him, 'Yes, my master.' He told me, 'Bring what you have. I presented him with the small rock and he sealed it.' Ḥabbābah says, 'At a later time I went to Imam 'Alī ibn al-Ḥusayn ('a). I was old and shaking at almost 113 years old. I saw him in genuflection and prostration, and he was busy in worship. I became hopeless of seeing a sign. He pointed with his index finger to me and my youth returned. I said, 'O my master! How much of the world has passed and how much of it is left?' He answered, 'What has passed is good, and what remains is bad.' Then he told me, 'Bring what you have with yourself.' I gave him the small rock, and he sealed it for me. Then, I went to Imam Abū-Ja'far Imam al-Bāqir ('a) and he sealed the rock. At a later time I went to Abū-'Abdullāh al-Ṣādiq ('a) and he sealed the rock. Then I went to Imam Abu'l-Ḥasan Imam Mūsā ('a) and he also sealed the rock. Later I went to Imam al-Riḍā ('a) and he also sealed the rock for me.'"[1]

Muḥammad ibn Mas'ūd relying on his sources relates from 'Imrān ibn Maytham as saying, "'Abāyah al-Asadī and I came to a woman from the tribe of Banū-Asad who was called Ḥabbābah al-Wālibiyyah. 'Abāyah asked her, 'Do you know who this youth is who is with me?' She replied, 'No.' He said, 'Quiet. I am your cousin Maytham.' She said, 'Yes by God! Yes by God!' Then she asked, 'Shall I tell you a tradition from al-Ḥusayn ('a)?' We said, 'Yes.' She said, 'I heard al-Ḥusayn ('a) say, 'We and our followers are on the path from which God created Muḥammad (ṣ), and the rest of the people are not from this disposition.'"[2]

Al-Thumālī relates that Ḥabbābah al-Wālibiyyah went to Imam al-Bāqir ('a) and said, "O son of the Messenger of God (ṣ). Tell me where you were at the beginning of creation." He answered, "Before the creation of other creatures, we were a light before God. When others were created we praised God, and they praised Him too. We extolled Him, and they extolled Him too. We

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[1] *Al-Kāfī*: vol. 1, p. 346; *Kamāl al-Dīn:* vol. 2, p. 536.

[2] For the rest of the traditions related from Ḥabbābah, refer to *Biḥār al-Anwār*: vol. 46, p. 237 and 259; and, *Manāqib Ibn Shahr'āshūb*: vol. 3, p. 317.

glorified Him, and they glorified Him too. This is what God has said, 'If they were firm on the (right) path, We would give them to drink from the Euphrates River. The path is love of Imam 'Alī ('a), and drink from the Euphrates River[1] is the guardianship of the household of Muḥammad (ṣ)."[2]

89. Ḥubbā, sister of Maysar

Ḥubbā, the sister of Maysar ibn 'Abd al-'Azīz[3], lived in Makkah.

Her Merits

Al-Kashī has related in his book that Maysar, the brother of Ḥubbā, said, to Imam al-Ṣādiq ('a), "May I be sacrificed for you. Ḥubbā has stayed in Makkah for almost 30 years now, and many of her family (in al-Kūfah) have passed away. The others fear they will pass away without seeing her. If you tell her, she will accept and come to al-Kūfah." He answered, "O Maysar, let her be free. Through her prayers misfortune is kept away from you." Because of Maysar's continual insistence the Imam said to Ḥubbā, "What has prevented you from visiting the place of prayer of 'Alī ('a)? That is the place of prayer in which he prayed." Ḥubbā obeyed and went to al-Kūfah.[4] This tradition shows the piety of Ḥubbā who obeyed her Imam.

Ardabīlī has listed the sister of Maysar, Ḥubbā, among the transmitters of traditions. He has said that the tradition from al-Kashī shows her acclaim.[5] Shaykh Qahpā'ī has also mentioned her name and the tradition from al-Kashī, and said that her brother was Maysar ibn 'Abd al-'Azīz.[6] 'Allāmah Māmqānī has listed her among the transmitters of traditions and said, "I know her to be a good person."[7]

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[1] The Holy Qur'ān, Sūrah al-Jinn, verse 16.

[2] *Biḥār al-Anwār*: vol. 25, p. 24 and 40.

[3] Maysir ibn 'Abd al-'Azīz al-Madā'inī sold oil as a profession. He passed away during the lifetime of Imam al-Ṣādiq ('a). Shaykh al-Ṭūsī has listed him among the transmitters of traditions from Imam al-Bāqir ('a) and Imam al-Ṣādiq ('a). [*Rijāl al-Ṭūsī*: pp. 135 and 317]

[4] *Ikhtiyār Ma'rifat Rijāl al-Ḥadīth*: vol. 5, p. 717.

[5] *Jāmi' al-Ruwāt*: vol. 2, p. 455.

[6] *Mu'jam al-Rijāl*: vol. 7, p. 172.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 76.

90. Ḥarāmah bint Wahab

Jidāmah (Ḥarāmah or Khaddāmah) was the daughter of Wahab al-Asadī. She has also been called Bint Jundab (or Jandal) al-Asadiyyah. She was the maternal sister of 'Ukāshah ibn Miḥṣan, and the wife of Unays ibn Qutādah from the family of 'Amr ibn 'Awf who was present in the battle of Badr and was killed in the battle of Uḥud. She has been mentioned as Judhāmah, Jidāmah, Ḥarāmah, Ḥizāmah, Khuzāmah, and Khaddāmah. Evidence shows that these are all names for one person, and the difference is in the handwriting of the original manuscript.

Her Merits

In the first advent of Islam, Jidāmah became a Muslim in Makkah and pledged allegiance with the Messenger of God (ṣ). She migrated with her family to al-Madīnah. She has related traditions from the Prophet (ṣ).

Shaykh al-Ṭūsī has introduced her with the name Ḥarāmah bint Wahab and listed her among the companions and relaters of traditions from the Prophet (ṣ).[1] Māmqānī, repeating the words of Shaykh al-Ṭūsī, adds that she was also called Ḥuzāmah bint Wahab. But, there is no information available about her life.[2] Aḥmad ibn Ḥanbal has listed her with the name of Jidāmah as one of the transmitters of traditions from the Prophet (ṣ).[3]

Such a name may not be found in the book *Usd al-Ghābah*. That is why Māmqānī writes that she is not listed in *Usd al-Ghābah*, while she is listed among the companions with the name of Judhāmah or Jidāmah.[4] Mīrzā Astarābādī has mentioned her as Ḥarāmah (Khaddāmah) bint Wahab, Āyatullāh Khū'ī has used the name Ḥuzāmah (Khaddāmah) bint Wahab for her; and, 'Allāmah Qahpā'ī has called her Khuzāmah bint Wahab, one of the women transmitters of traditions.[5] Sayyid al-Amīn has introduced her as Khaddāmah bint Wahab, one of the superior Shī'ah. However, he says that Judhāmah is correct, as most of the books on the biographies of traditionists (*rijāl*) have used.[6] Ibn Sa'd has mentioned Judhāmah bint Jandal al-Asadiyyah, while Ibn

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[1] *Rijāl al-Ṭūsī*: p. 34.

[2] *Tanqiḥ al-Maqāl*: vol. 3, p. 76

[3] *Al-Jāmi' fi'l-'Ilal...*: p. 245.

[4] *Usd al-Ghābah*: vol. 5, p. 414.

[5] *Manhaj al-Maqāl*: p. 400; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 186; *Majma' al-Rijāl*: vol.7, p. 173.

[6] *A'yān al-Shī'ah*: vol. 6, p. 308.

'Abd al-Barr has written Jidāmah bint Wahab al-Asadiyyah. Al-Ṭabarī has said, "Jidāmah bint Jandal is the same as Jidāmah bint Wahab." Ibn Ḥajar and 'Umar Riḍā Kaḥḥālah have also mentioned the name Jidāmah bint Wahab.[1] Al-Ṭabarānī has introduced her with the name of Jadhāmah bint Wahab and said she was one of the companions and transmitters of traditions from the Prophet (ṣ).[2]

She has related traditions from the Messenger of God (ṣ)[3]; and 'Ā'ishah has related traditions from her. Ibn al-Athīr, Ibn Sa'd and al-Ṭabarānī have related, based on their documents, from 'Urwah ibn al-Zubayr from 'Ā'ishah as saying, "I entered upon the Messenger of God (ṣ) with a group of people; and, he said, 'I wanted to prohibit the people from doing *Ghīlah* (a man having intercourse with his wife when she is nursing her child). Then, I studied the Persians and Romans and saw that they did this and it did not hurt their children.' After that someone asked the Prophet (ṣ) about *'azl* (the pouring of the semen outside of the womb) and he said, 'This is burying the children alive in secret as mentioned in the Qur'ān, (*And when the female infant buried alive is asked, for which sin she was killed.*)'"[4,5]

Al-Ṭabarānī has related two similar traditions from her. Muslim, Abū-Dāwūd, al-Tirmidhī, al-Nassā'ī, and Ibn Mājah have related traditions from her.[6]

91. Ḥarrah bint Ḥalīmah al-Sa'diyyah

Ḥarrah was the daughter of Ḥalīmah al-Sa'diyyah bint Abī-Dhū'āb[7] from the tribe of Banū-Bakr ibn Sa'd, and the foster sister of the Holy Prophet (ṣ).

Her Merits

Ḥarrah was one of the believing women who accepted the leadership (*wilāyah*) of 'Alī ibn Abī-Ṭālib ('a). She fought with her tongue in order to uphold the

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[1] *Al-Istī'āb*: vol. 4, p. 1800; *Tahdhīb al-Tahdhīb*: vol. 12, p. 405; *A'lām al-Nisā'*: vol. 1, p. 189.

[2] *Al-Mu'jam al-Kabīr*: vol. 25, p. 208.

[3] *Al-Jāmi' fi'l-'Ilal...*: p. 244.

[4] The Holy Qur'ān, Sūrah 81, verse 8.

[5] *Usd al-Ghābah*: vol. 5, p. 414; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 243; *al-Mu'jam al-Kabīr*: vol. 24, p. 209; *Ṣaḥīḥ Muslim*: vol. 10, p. 17.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 405; *A'lām al-Nisā'*: vol. 1, p. 189.

[7] Ḥalīmah al-Sa'diyyah the daughter of Abū-Dhaw'ab ibn 'Abdullāh ibn Ḥārith was from the tribe of Banū-Bakr ibn Sa'd. She was the wet nurse of the Holy Prophet (ṣ). She passed away in the year 8 AH.

right in front of the unjust king of that time, al-Ḥajjāj ibn Yūsuf. Al-Majlisī writes, "It's related from a group of trusted people that Ḥarrah, the daughter of Ḥalīmah al-Sa'diyyah, entered upon al-Ḥajjāj ibn Yūsuf and stood before him. He said, "Are you Ḥarrah the daughter of Ḥalīmah al-Sa'diyyah?" She answered, "Insight and perception have appeared in an unbelieving person (that he has recognized me)." Al-Ḥajjāj said, "God has brought you here. It is said that you believe 'Alī to be superior to Abū-Bakr, 'Umar, and 'Uthmān." Ḥarrah said, "He who has said that I consider him to be superior only to them has lied." Al-Ḥajjāj said, "Do you consider him to be superior to others too?" She said, "I consider him to be superior to (the prophets) Adam, Noah, Lot, Abraham, David, Solomon, and Jesus the son of Mary ('a)."

Al-Ḥajjāj said, "Woe on you! You consider him to be superior to the Companions of the Prophet. Then you add the Arch-prophets? If you don't bring proof for what you have said I will cut your neck." She said, "I am not the one who considers him to be superior, but God the Almighty and Glorious is the one who has extolled him in the Qur'ān. About Adam ('a) He says, '*And Adam disobeyed his Lord, so his life became evil (to him).*'[1] While about 'Alī, he says, '*And your striving shall be recompensed.*'"[2]

Al-Ḥajjāj said, "Well done, O Ḥarrah. Why do you consider him to be superior to Noah and Lot?" She answered, "God the Almighty and Glorious has given him superiority where he says, '*God sets forth an example to those who disbelieve the wife of Noah and the wife of Lot: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against God, and it was said: Enter both the fire with those who enter.*'[3] Meanwhile, the marriage of 'Alī ibn Abī-Ṭālib took place under the farthest lote-tree. His wife was the daughter of Muḥammad (ṣ), Fāṭimah al-Zahrā'. God is satisfied with her satisfaction, and angered at her anger."

Al-Ḥajjāj said, "Well done. Why do you consider him superior to the father of the prophets, Abraham the friend of God." She said, "God the Almighty and Glorious has given him superiority because He has said about Abraham, '*And when Abraham said: My Lord! Show me how Thou givest life to the dead, He said: What! And do you not believe? He said: Yes, but that my heart may be at*

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[1] The Holy Qur'ān 20/121.

[2] The Holy Qur'ān 76/ 22.

[3] The Holy Qur'ān 66/10.

ease.'"[1] My leader, Amīr al-Mu'minīn, stated, 'If the curtains be drawn aside (the covers removed) it won't add to my certainty.' These words were never said before or after him. And none of the Muslims differ as to his words.'"

Al-Ḥajjāj said, "Well done. So why do you consider him to be superior to Moses, the Interlocutor of God?" She said, "God has said about Moses, '*And he was in the city, fearing, awaiting.*'[2] But, 'Alī ('a) spent a whole night replacing the Holy Prophet on his bed so as to enable the Prophet to escape the assassins, and 'Alī was never afraid. God revealed this verse about him, '*And among men is he who sells himself to seek the pleasure of God.*'"[3]

Al-Ḥajjāj said, "Well done. So why do you consider him to be superior to David and Solomon?" She said, "The Exalted God has given him superiority with this verse, '*O David! Surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of God.*'"[4] Al-Ḥajjāj asked, "What was his judgment about?" She said, "It was about two men. One of them had a garden of grapes and the other had some sheep. The sheep entered the garden and ate the grapes and destroyed it. The owner of the garden complained to David, who thus ruled that the sheep should be sold in order to pay for the garden and return it to its original state. His son Solomon said, 'No, father. The damages should be paid from the wool and milk of the sheep.' The Exalted God says, '*So We made Solomon to understand it.*'[5] While our leader, Amīr al-Mu'minīn 'Alī ('a) stated, "Ask me before you lose me. Ask me about whatever is above the Divine Throne and whatever is below it.'[6] He entered upon the Messenger of God (ṣ) on the day of the victory at Khaybar. The Prophet (ṣ) faced those who were present and stated, 'The most excellent, the most knowledgeable, and the best judge amongst you is 'Alī.'"

Al-Ḥajjāj said, "Well done. How do you consider him to be superior to Solomon?" She said, "The Exalted God has given him superiority. God says, '*He (Solomon) said: My Lord! Do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me.*'[7] And our leader, Amīr

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[1] The Holy Qur'ān 2/260

[2] The Holy Qur'ān 28/18

[3] The Holy Qur'ān 2/207

[4] The Holy Qur'ān 38/26

[5] The Holy Qur'ān 21/79

[6] *Biḥār al-Anwār*: vol. 46, p. 134.

[7] The Holy Qur'ān 38/35

al-Mu'minīn said, 'O world, I have divorced you three times (so there is no return), and I have no need of you.' This is why the Exalted God revealed this verse about him saying, '*(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief.*'[1]"

Al-Ḥajjāj said, "Well done O Ḥarrah. How do you consider him to be superior to Jesus the son of Mary?" She said, "The Exalted God has given him superiority when he says, '*And when God will say: O Jesus son of Mary! Did you say to men, Take me and my mother for two gods besides God, he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with.*'[2] These verses show that he delayed the judgment to the Day of Resurrection. But, 'Alī ibn Abī-Ṭālib killed the group of Nuṣayriyyah[3] when they asserted their way of life; and, he did not delay their judgment. This is just one of his virtues, and I have not counted for you his other many virtues."

The eloquence, wisdom, resolve, and strong faith of Ḥarrah are to such an extent that words fall short of being able to describe. Her reasoning and perseverance in front of a king like al-Ḥajjāj is truly commendable.

She is one of the transmitters of traditions from 'Alī ibn Abī-Ṭālib('a). Some of the reliable transmitters of traditions have narrated from her. During her debate with al-Ḥajjāj, Ḥarrah relates a tradition from Amīr al-Mu'minīn ('a) and the Messenger of God (ṣ) and mentions one of the deeds of 'Alī ('a). For example, she says, "Our leader, Amīr al-Mu'minīn 'Alī stated, 'Ask me (I know) about what is above the Divine Throne and what is below it. Ask me before you lose me.'" Also, she recounts when Imam 'Alī ('a) entered upon the Messenger of God (ṣ) on the day of the victory at Khaybar and the Prophet (ṣ) faced those who were present and stated, "The most excellent, the most knowledgeable, and the best judge amongst you is 'Alī."[4]

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[1] The Holy Qur'ān 28/83

[2] The Holy Qur'ān 5/116-117

[3] This was a group of Shī'ah Muslims who followed Nuṣayr al-Numayrī. They believed that God appeared in the shape of Imam 'Alī.

[4] *Biḥār al-Anwār*: vol. 46, p. 134.

92. Ḥasrah al-Anṣāriyyah

Ḥasrah was loyal to the Holy Prophet's Household (Ahl al-Bayt). She visited the Prophet (ṣ) regularly, and is considered to be one of his companions. After the death of the Prophet (ṣ), she continued to be attached to his descendants.

Al-Majlisī quotes from the book *Qurb al-Isnād*, a tradition from Imam al-Ṣādiq ('a), as saying, "There was a woman of the Anṣār whom they called Ḥasrah. She visited the Prophet's family regularly and loved them dearly. One day Zufar and Ḥabtar[1] saw her on the way and asked, 'O Ḥasrah, where are you going?' She answered, 'I am going to visit the family of the Prophet (ṣ) so as to fulfill their rights and reconfirm my allegiance to them.' Those two responded, 'Woe on you! There is no right for them today. Their right was only in the time of the Prophet (ṣ).' So Ḥasrah returned. After several days she went to the wife of the Prophet (ṣ), Ummu-Salamah, who said, 'Why has it been so long since you last visited?' Ḥasrah said, 'Zufar and Ḥabtar said *such and such*.' Ummu-Salamah said, 'May God curse them. They lie. The right of the family of the Prophet (ṣ) is obligatory on the Muslims up to the Resurrection Day.'"[2]

93. Ḥafsah

Ḥafsah is one of the transmitters of traditions. Her name appears within the biography book of Shaykh al-Ṣadūq (*Mashyakhah*)[3] by way of Muḥammad ibn Khālid ibn 'Abdullāh al-Qasrī. No other information is available about her.[4]

She has related traditions from Muḥammad ibn Khālid al-Bujalī al-Qasrī. And, 'Abdullāh ibn 'Āmir has related traditions from her.

94. Ḥafṣah bint Sīrīn

Ḥafṣah was the daughter of Sīrīn al-Anṣārī al-Baṣrī. She was also known as Ummu'l-Hudhayl. She was one of the followers of the companions of the Prophet (ṣ). Her mother was Ṣafiyyah, her brothers Muḥammad and Yaḥyā, and her sisters Karīmah and Ummu-Salīm.[5]

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[1] 'Allāmah al-Majlisī has written about Zufar and Ḥabtar, "What is meant by Zufar is 'Umar; and Ḥabtar was his friend and companion (Abū-Bakr). The word Zufar rhymes with 'Umar; and Ḥabtar means fox which is similar to the second person in trickery and deceitfulness. [*Biḥār al-Anwār*: 22, 223]

[2] *Biḥār al-Anwār*: vol. 22, p. 223.

[3] *Mashyakhah* means the religious authorities and mentors from whom Shaykh al-Ṣadūq has related traditions in the book *Man-lā-Yaḥḍaruhu'l-Faqīh*.

[4] *Man-lā-Yaḥḍaruhu'l-Faqīh*: vol. 4, p. 475; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 187.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 484.

Her Merits

She was an erudite, learned woman and one of those who memorized the Holy Qur'ān since she was twelve years old. Whenever people had a question about the recitation of Qur'ān, her brother Muḥammad would refer them to her. Iyās ibn Mu'āwiyah[1] said, "I know of no one more knowledgeable than her."[2]

She was very successful in her worship acts, and spent most of her time in prayer and worship. It is said that she spent most of the hours of the day in her place of worship. She would only leave that place for essential jobs. She fasted every day except for the two feast days (`Īd al-Fiṭr and `Īd al-Aḍḥā) and the Tashrīq days (11th, 12th, and 13th of Dhu'l-Ḥijjah). She would recite half of Qur'ān every night. She advised the youth to use their time and opportunities well.[3]

'Umar Riḍā Kaḥḥālah said, "She was distinguished among the women followers of the companions." Ibn Ḥajar said, "Ibn Ḥabbān[4] and Ibn Mu'īn[5] have said that she is trustworthy and her narration is acceptable."[6]

She has narrated traditions from Ummu-Sulaymān, Yaḥyā ibn Sīrīn (her brother), Anas ibn Mālik, Ummu-'Aṭiyyah al-Anṣāriyyah, al-Rabāb Ummu'l-Rā'iḥ, Abu'l-'Āliyah al-Riyāḥī, Abū-Dhubiyān, Khalīfah ibn Ka'b al-Tamīmī, Rabī' ibn Ziyād al-Ḥārithī, Khayyirah the mother of al-Ḥasan al-Baṣrī, and

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[1] Iyās ibn Mu'āwiyah ibn Qurrah ibn Iyās ibn Hilāl al-Muzanī, Abū-Wā'ilah al-Baṣrī, was a judge in al-Baṣrah. He related traditions from Anas and Sa'īd ibn al-Musayyab. Ibn Sa'd has said, "He was wise and reliable. He has related traditions." Ibn Mu'īn, al-Nassā'ī, and Ibn Ḥabbān have regarded him as reliable. [*Tahdhīb al-Tahdhīb*: vol. 1, p. 390]

[2] *Tahdhīb al-Kamāl*: p. 152.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 409; *A'lām al-Nisā'*: vol. 1, p. 272.

[4] Abū-Ḥātam Muḥammad ibn Ḥabbān (270 – 354 AHL) was a transmitter of traditions, a Shāfi'ī jurisprudent, and historian. He learned traditions in the city of Nayshābūr. He also traveled to various cities in Khurāsān, Māwarā'annahr, Iraq, al-Ḥijāz, Damascus, and Egypt. He wrote many melodies. [*Dā'irat al-Ma'ārif Buzurq Islāmī*]

[5] Yaḥyā ibn Mu'īn ibn 'Awn ibn Ziyād al-Baghdādī, Abū-Zakariyyā (158-233AHL) was a leader in traditions and a historian on the transmitters of traditions. Al-Dhahbī called him *Sayyid al-Ḥuffāẓ* (master of Qur'ān memorizers), and al-'Asqalānī has said that he was a leader in modification. He was originally from the city of Sarakhs. He lived in Baghdad, and passed away in al-Madīnah on his way to the ritual Ḥajj pilgrimage. [*Al-A'lām* by al-Zarkalī]

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 409.

Salmān ibn 'Āmir al-Ḍabbī.[1]

People who have transmitted traditions from her are Abū-Bashīr, Muḥammad ibn Sīrīn, Qutādah ibn Da'āmah ibn Qutādah al-Sadūsī, 'Āṣim al-Aḥwal, Ayyūb al-Sakhtiyānī, 'Abdullāh ibn 'Awn, Khālid al-Ḥadhdhā', Hishām ibn al-Ḥasan al-Azdī, Abū-Na'āmah al-Adawī, and 'Ā'ishah bint Sa'd al-Baṣrī.[2]

Shaykh al-Ṭūsī has quoted from his documents from Abū-Bashīr from Ḥafṣah bint Sīrīn, from Ummu-Sulaymān, from Ummu-Anas ibn Mālik, from the Messenger of God (ṣ) that he said, "When a woman passes away and they want to wash her body, start from her stomach. If she isn't pregnant, wash her stomach gently and carefully. But, if she is pregnant, don't move her stomach. When the one who washes her wants to start, begin from her lower parts and cover her private parts with a cloth. Then, take a washcloth and wash her well. After that, wash her private parts three times with the washcloth from beneath the cloth covering her before rinsing her off. Then, rinse with lotus water (cedar)."[3]

Al-Majlisī has quoted from his documents from 'Āṣim al-Aḥwal from Ḥafṣah bint Sīrīn from Anas ibn Mālik that the Messenger of God (ṣ) said, "There are twelve leaders (Imams) after me." Then, he lowered his voice and said, "All of them are from the tribe of Quraysh."[4] Al-Ṭabarānī has recorded forty-seven traditions from Ḥafṣah bint Sīrīn from Ummu-'Aṭiyyah from the Messenger of God (ṣ).[5] The *al-Ṣiḥāḥ al-Sittah* books contain narrations reported from Ḥafṣah bint Sīrīn.[6]

95. Ḥakīmah bint Muḥammad ibn 'Alī

Ḥakīmah was the daughter of Imam Muḥammad ibn 'Alī al-Jawād ('a), the sister of Imam 'Alī ibn Muḥammad al-Hadī ('a), and the aunt (father's sister) of Imam al-Ḥasan al-'Askarī ('a). Books such as *'Umdat al-Ṭālib* and *al-Mujdī* list Ḥakīmah amongst the children of Imam al-Jawād ('a).[7] Her husband was Abu'l-Ḥasan al-Muḥaddith, the son of Abu'l-Ḥasan 'Alī al-Mura''ash ibn 'Ubaydullāh ibn Abi'l-Ḥasan Muḥammad al-Akbar ibn Muḥammad Ḥasan al-

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[1] *Tahdhīb al-Kamāl*: p. 152.

[2] Ibid.

[3] *Tahdhīb al-Aḥkām*: vol. 1, p. 302, Ḥadīth 880; *al-Istibṣār*: vol. 1, p. 207.

[4] *Kifāyat al-Athar*: p. 11; *Biḥār al-Anwār*: vol. 36, p. 313.

[5] *Al-Mu'jam al-Kabīr*: vol. 25, pp. 55-68.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 409.

[7] *'Umdat al-Ṭālib*: p. 228.

Muḥaddith ibn al-Ḥasan al-Aṣghar the son of Imam `Alī ibn al-Ḥusayn al-Sajjād ('a). Ḥakīmah had three sons.[1]

Her Merits

This honorable woman was raised in a family that was pure and infallible. At the time of the birth of our leader and last Imam, Imam al-Mahdī ('aj), she was present. Ḥakīmah met with this Imam ('aj) many times during the lifetime of his honorable father. She was one of the ambassadors and communicators for Imamate after the death of Imam al-'Askarī ('a). She has related many traditions about the marriage of Imam al-'Askarī ('a) with Narjis and the birth of Imam al-Mahdī ('aj).

Shaykh al-Ṣadūq relates from his documents from Muḥammad ibn 'Abdullāh al-Ṭahūrī[2] that he said, "I decided to go to Ḥakīmah bint Muḥammad ('a) after the death of Abū-Muḥammad ('a) and ask her about the new Imam (*al-Ḥujjah*) which the people were differing about. She told me, 'Sit down.', and I sat down. Then she said, 'O Muḥammad, the Blessed and Exalted Lord doesn't leave the world empty of an argument-person. This leader may be silent or he may speak openly. The Lord put no difference between al-Ḥasan and al-Ḥusayn other than that He has given superiority to the children of al-Ḥusayn over the children of Ḥasan in the same way that He gave superiority to the children of Prophet Aaron over the children of Prophet Moses. This was even though Moses was the leader of Aaron...'" Muḥammad said, "I asked, 'O my master, did al-Ḥasan (Imam al-'Askarī) have any children?' She laughed and said, 'If Ḥasan didn't have a child, then who would be the leader after him? And I tell you that after al-Ḥasan and al-Ḥusayn ('a) there are no two brothers who are both Imams.' After this I asked her about the birth and occultation of our leader, the Patron of the Age ('aj), and she explained this for me."[3] This account shows the sagacity, knowledge, and faith of Ḥakīmah.

Shaykh al-Ṭūsī relates a report which establishes the presence of Ḥakīmah at the time of the birth of Imam al-Mahdī ('aj).[4] 'Allāmah al-Majlisī has written, "Under the holy dome, where there is the grave of the two Imam al-'Askarī is (Imam 'Alī ibn Muḥammad and his son), there is the grave of a chaste,

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[1] *Rayāḥīn al-Shari'ah*: vol. 4, p. 158.

[2] In some copies, al-Ṭahūrī has been listed; and, in others al-Ẓahūrī or al-Muṭahharī has been given. He was one of the companions of Imam al-Riḍā ('a). None of these names have been found anywhere except in *Jāmi' al-Ruwāt*, so his identity is vague.

[3] *Kamal al-Dīn*: p. 426, tradition no. 2.

[4] *Kitāb al-Ghaybah*: p.141.

generous, scholarly, learned, pious, content, wise woman. She is Ḥakīmah, the daughter of Abū-Ja'far al-Jawād ('a). It is a mystery why there is no *ziyārah* (a form of salutation said when the tomb of a saint is visited) listed to be read when making a pilgrimage to her grave considering her evident dignity, magnificent position, and that she was the holder of the secrets of Imamate." Then he continues, "It is suitable to use appropriate terms for her esteemed position when making a pilgrimage to her shrine."[1]

'Allāmah Māmqānī said, "Mullā Waḥīd Bihbahānī has also objected to there being no special prayer to be read when making the pilgrimage to her shrine." And, he has written, "It is even stranger that Shaykh al-Mufīd has not listed Ḥakīmah among the children of Imam al-Jawād ('a). Also, some of the historical and genealogical books have neglected to mention her."[2]

She has related traditions from Imam al-Ḥasan al-'Askarī ('a) and Imam al-Mahdī ('aj). Mūsā ibn Muḥammad ibn Qāsim ibn Ḥamzah has narrated traditions from her.

Shaykh al-Ṣadūq has narrated, based on his documentation, from Mūsā ibn Muḥammad ibn al-Qāsim ibn Ḥamzah ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī from Ḥakīmah bint Muḥammad ibn 'Alī ('a) that she said, "Abū-Muḥammad al-Ḥasan ibn 'Alī ('a) sent for me and said, 'O Aunt, stay with us for breaking your fast tonight. Tonight is the middle of the month of Sha'ban. The Blessed and Exalted Lord will make his argument-person to appear tonight. He will be the reason (proof) of God on the earth.' Ḥakīmah said, 'Who is his mother?' He answered, 'Narjis.' Ḥakīmah said, 'May I be sacrificed for you. There are no signs of pregnancy in her.' He said, 'It is as I have told you.' Subsequently Ḥakīmah continued, "She and I fell asleep. Then, I awoke at the sound of my master. The cover was removed from him; and, I saw him in prostration on the ground. I picked him up in my arms and found him to be clean and unpolluted. Then, Abū-Muḥammad ('a) said with a loud voice, 'O Aunt, bring my son to me.' I took the new born to him. Then he said, 'Speak my child.' The new born ('aj) said, 'I witness there is no God but one and He has no partner; and, I witness that Muḥammad is the Messenger of God.' Then he sent praise and greetings to Amīr al-Mu'minīn ('a) and each of the Imams after him till he came to his father."[3]

Al-Mas'ūdī also relates a similar tradition from a group of the religious

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[1] *Biḥār al-Anwār*: vol. 99, p. 79.

[2] *Tanqiḥ al-Maqāl*: vol. 3, p. 76, Chapter: Women.

[3] *Kamāl al-Dīn:* p. 424, Chapter 42, tradition no. 1

authorities like 'Allān al-Kalābī, Mūsā ibn Muḥammad al-Ghazī, and Aḥmad ibn Ja'far ibn Muḥammad based on his documents from Ḥakīmah bint Abī-Ja'far ('a), the aunt of Abū-Muḥammad ('a).[1]

Shaykh al-Kulaynī according to his documents relates a tradition from Mūsā ibn Muḥammad ibn Qāsim ibn Ḥamzah ibn Mūsā ibn Ja'far from Ḥakīmah bint Muḥammad ibn 'Alī ('a), who was the aunt of his father, saying, "Ḥakīmah visited the Imam ('aj) on the night of his birth and after that too."[2]

96. Ḥakīmah bint Mūsā ibn Ja'far

Ḥakīmah[3] was the daughter of Imam Mūsā al-Kāẓim ('a), and the sister of Imam al-Riḍā ('a). Shaykh al-Mufīd has listed her among the children of Imam Mūsā ibn Ja'far ('a).[4]

Her Merits

This honorable woman was raised in a family which was pure and infallible. She is one of the narrators of the traditions of her honorable brother, Imam al-Riḍā ('a). She was also present at the time of the birth of her nephew, Imam al-Jawād ('a). Al-Barqī in his book about the transmitters of traditions has listed her among the transmitters of traditions from Imam al-Riḍā ('a).[5] Ardabīlī has also introduced her as one of the transmitters of traditions from Imam al-Riḍā ('a).[6] Muḥammad ibn Jaḥrash has narrated traditions from her.[7]

Shaykh al-Kulaynī has narrated from his documents from Muḥammad ibn Jaḥrash from Ḥakīmah bint Mūsā as saying, "I saw Imam al-Riḍā ('a) standing at the door of the warehouse for firewood. He was whispering to someone; but, I couldn't see anyone. I asked him, 'Who are you whispering with?' He said, 'This is 'Āmir al-Zahrā'ī who has come to me. He has some questions from me and some complaints.' I said, 'I would like to hear.' He said, 'Listen.' I listened and heard a sound similar to a whistle. I came down with a fever; and, that fever stayed with me for close to a year."[8]

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[1] *Ithbāt al-Waṣiyyah*: p. 216

[2] *Al-Kāfī*: vol. 1, p. 266, *Kitāb al-Ḥujjah*

[3] Her name is Ḥakīmah and not Ḥalīmah, as has appeared in some books.

[4] *Kitāb al-Irshād*: p. 302

[5] *Rijāl al-Barqī*: vol. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 187.

[6] *Jāmi' al-Ruwāt*: vol. 2, p. 457.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 76.

[8] *Al-Kāfī*: vol. 1, p. 395, tradition no. 5.

Al-Majlisī quotes from Ibn Shahr'āshūb from Ḥakīmah bint Abi'l-Ḥasan Mūsā ibn Ja'far ('a) as saying, "When it was getting close to the time for al-Khayzurān, the mother of Imam al-Jawād ('a), to give birth, Imam al-Riḍā called for me and said, 'O Ḥakīmah, be present for the delivery. Al-Khayzurān, the midwife, and you enter the room.' Then the Imam brought a light for us and locked the door. When the birth pains overcame her the light went out. There was a wash-tub in front of her. I was saddened by the light going out; but, suddenly I saw Abū-Ja'far ('a) glowing in the wash-tub. There was a delicate film like clothes which covered him. His light enlightened the room to such an extent that all of us could see him. We looked at him. I picked him up, put him in my lap, and took the film off of him. When our work had finished Imam al-Riḍā came and opened the door. He picked up the new born, put him in his cradle, and said, 'O Ḥakīmah, take care of his cradle.'"

Ḥakīmah said, "On the third day, the new born opened his eyes, looked toward the sky, and said, 'I witness there is no God but Allāh; and, I bear witness that Muḥammad is the messenger of Allāh.' I arose frightened, went to Imam Abu'l-Ḥasan al-Riḍā ('a) and said, 'I saw something very strange from this child.' He asked, 'What was it?' I explained for him what I had seen. He said, 'O Ḥakīmah, you will see even stranger things than this from him.'"[1]

97. Ḥalīmah al-Isḥāqiyyah

The honorable woman Ḥalīmah al-Isḥāqiyyah was the daughter of Sayyid 'Izz al-Dīn al-Isḥāqī from the family of Banū-Zuhra of Aleppo.[2] Sayyidah Ḥalīmah died on the 11th of Muḥarram, 861 A.H. in Aleppo and was buried in Jabal al-Jawshan.[3]

Her Merits

Ḥalīmah was knowledgeable, scholarly, and a transmitter of traditions. Her father, Sayyid 'Izz al-Dīn al-Isḥāqī, was a person of distinction among the nobles of Aleppo. His family, the Banū-Zuhrah, was renowned for their knowledge and supremacy.[4]

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[1] *Biḥār al-Anwār*: vol. 48, p. 316; *Tanqīḥ al-Maqāl*: vol. 3, p. 76.

[2] Banū-Zuhrah was the name of a large group of descendants of the Prophet (ṣ) from the region of Zuhrah. There were many great men from that area. [*A'yān al-Shī'ah*: vol. 2, p. 265]

[3] Ibid.

[4] *A'yān al-Shī'ah*: vol. 6, 217.

98. Ḥalīmah al-Sa'diyyah

Ḥalīmah was the daughter of Abū-Dhu'ayb, also known as 'Abdullāh ibn al-Ḥārith ibn Shajnah from the tribe of Muḍar of Banū-Sa'd ibn Bakr. She married al-Ḥārith ibn 'Abd al-'Uzzā ibn 'Aylān ibn Muḍar. She was the wet nurse of the Messenger of God (ṣ); and, she nursed him for a complete period. She witnessed greatness, signs, and great knowledge in him. 'Abdullāh ibn al-Ḥārith, Anīsah bint al-Ḥārith, Judhāmah (al-Shaymā') bint al-Ḥārith, were the foster brother and foster sisters of the Prophet (ṣ).

Before Ḥalīmah, Thūbiyyah nursed the Prophet (ṣ) for a time from the milk from her son, Masrūḥ. She also fed Ḥamzah ibn 'Abd al-Muṭṭalib and Abū-Salamah al-Makhzūmī.[1] That is why Ḥamzah and Abū-Salamah are foster brothers of the Holy Prophet (ṣ).

Her Merits

Ḥalīmah al-Sa'diyyah came to Makkah with other women from the tribe of Banū-Sa'd ibn Bakr because of their extreme poverty. They wanted to nurse the children in order to find a way out of their poverty and destitution. This was even though Ḥalīmah didn't even have a drop of milk; and, her own child had cried the entire night from hunger.

They showed the Holy Prophet Muḥammad (ṣ), who was an infant, to her and said, "He is an orphan." The husband of Ḥalīmah said, "An orphan has no money." So, he did not accept him; and, the group prepared to return. Ḥalīmah said, "I will accept that orphan." They told her, "Don't do such a thing." She said, "Maybe God will send blessings upon us because of him."

Ḥalīmah says, "I took the child and returned to the group. I put him in my lap. All of a sudden, my breasts filled with milk in such a way that both Muḥammad (ṣ) and my child drank. After that my child slept calmly. My husband went towards our goat. He looked at it. It also was filled with milk. He milked it; and, my husband and I both drank our fill and passed a good night. In this way our cattle thrived from this blessing and our dry lands changed into green fields. We realized that this child has a great position. Goodness and many blessings came upon us from God.

After the period of nursing, Ḥalīmah came to return the infant to Āminah even though she had become attached to him. And, the many blessings which had come to them because of him had made them adore him. Therefore, Muḥammad (ṣ) returned to stay with them until he was five years old.[2]

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 1, p. 108; *Tārīkh al-Ṭabarī*: vol. 1, p. 396; *al-Iṣābah*: vol. 8, p. 60, *Kitāb al-Nisā'*.

[2] *Biḥār al-Anwār*: vol. 15, p. 337.

When Muḥammad (ṣ) wanted to go out with Ḥalīmah's children, she instructed them, "I charge you to take care of my prince and leader. Whenever he becomes hungry, feed him. Whenever he becomes thirsty, give him to drink. And, whenever he becomes tired, rest.[1]

The Messenger of God (ṣ) respected Ḥalīmah. It is related from 'Aṭā' ibn Yasār that whenever Ḥalīmah came to the Messenger of God (ṣ), he would stand up for her and put his cloak on the ground for her to sit on.[2]

She related traditions from the Messenger of God (ṣ); and, 'Abdullāh ibn Ja'far[3] related traditions from her.

Ḥalīmah said, "Whenever I prepared to give Muḥammad (ṣ) milk, I heard the sound of a melody for him. He never suckled unless I heard him saying something first. I was surprised at this until he became big enough to talk. Then I heard him say before drinking, 'In the Name of God, the Lord of Muḥammad'. After finishing he would say, 'All praise to God, the Lord of Muḥammad'."[4]

Ḥalīmah always took good care of Muḥammad (ṣ); and, she was never neglectful of him. When nursing him she would say, "O my child, I swear to the Lord of the heavens that you are dearer to me than my children."[5]

Ḥalīmah said, "When I washed Muḥammad's (ṣ) clothes the only things I smelled were musk, ambergris, and camphor; even from his urine.[6]

99. Ḥammādah bint al-Ḥasan, sister of Abu -'Ubaydah al-Ḥadhdhā'

Ḥammādah, the daughter of al-Ḥasan and the sister of Abū-'Ubaydah al-Ḥadhdhā',[7] was one of the transmitters of traditions from Imam al-Ṣādiq ('a). She was also known as Ḥammādah bint al-Ḥasan.[8]

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[1] *Biḥār al-Anwār*: vol. 15, p. 349.

[2] *Al-Iṣābah*: vol. 8, p. 87.

[3] *Al-Iṣābah*: vol. 8, p. 87; *A'lām al-Nisā'*: vol. 1, p. 290.

[4] *Biḥār al-Anwār*: vol. 15, p. 341.

[5] Ibid: p. 346.

[6] Ibid: p. 347.

[7] Ziyād ibn 'Īsā Abū-'Ubaydah al-Ḥadhdhā' al-Kūfī al-Thaqah (the trustworthy) al-Mawlā (the manumitted slave), related traditions from Abū-Ja'far (al-Bāqir) and Abū-'Abdullāh (al-Ṣādiq) ('a). [*Rijāl al-Najjāshī*: p. 122]

[8] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 188; *Tahdhīb al-Aḥkām*: vol. 7, p. 365; *al-Kāfī*: vol. 5, p. 381.

Her Merits

She was one of the transmitters of traditions from Imam al-Ṣādiq ('a). Al-Najjāshī says, "Ḥammādah bint Rajā', also known as Ḥammādah bint al-Ḥasan, has related traditions from Abū-'Abdullāh ('a)."[1]

Shaykh al-Ṭūsī has listed her as one of the companions of Imam al-Ṣādiq ('a).[2]

'Allāmah Māmqānī writes, "These sayings that she is the sister of Ziyād ibn 'Īsā (Abū-'Ubaydah) and the daughter of Ḥasan, do not go together, unless they are half brother and sister through their mother. No one has called the father of Ziyād to be Ḥasan." From the words of al-Najjāshī and Shaykh al-Ṭūsī it may be concluded that Ḥammādah was following the Shī'ah faith.

'Abdullāh al-Kāhilī has narrated traditions from her. Al-Kulaynī relates, based on his documents, from 'Abdullāh al-Kāhilī from Ḥammādah the daughter of al-Ḥasan and the sister of Abū-'Ubaydah al-Ḥadhdhā' as saying, "I asked Imam al-Ṣādiq ('a) about a man who marries a woman who stipulates he marry no other woman, and this is her dowry." The Imam answered, "This stipulation is worthless. Marriage can not happen without at least one or two dirhams." (There must be some monetary value for the dowry.)[3] Shaykh al-Ṭūsī has related a similar tradition in his books.[4]

100. Ḥumaydah al-Barbariyyah, the mother of Imam al-Kāẓim

Ḥumaydah al-Barbariyyah al-Mūṣaffāt, was the daughter of Ṣā'id al-Barbarī al-Andalusī. She was nicknamed Lu'lu'ah, and her nickname was Ummu-Muḥammad. She was the mother of Mūsā ibn Ja'far, Isḥāq and Muḥammad, the children of Imam al-Ṣādiq.[5]

Her Merits

Ḥumaydah was the mother of Imam Mūsā ibn Ja'far al-Kāẓim ('a). Al-Kulaynī relates how she became familiar with this family which was pure and infallible based on the story from the father of 'Īsā ibn 'Abd al-Raḥmān. He says, "Ibn 'Ukāshah was with Imam al-Bāqir ('a) and said, 'Why don't you take a wife for Abū-'Abdullāh? There was a bag of money which was sealed in front of the Imam ('a). He said, 'In a short time a slave seller from the barbar will come.

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[1] *Rijāl Najjāshī*: p. 122.

[2] *Rijāl al-Ṭūsī*: p. 342.

[3] *Al-Kāfī*: vol. 5, p. 381, *Kitāb al-Zawāj*, tradition no. 9.

[4] *Tahdhīb al-Aḥkām*: vol. 7, p. 365, tradition no. 1479; *al-Istibṣār*: vol. 3, p. 231, tradition no. 834.

[5] *Rijāl al-Najjāshī*: p. 122.

With this money we will buy a girl for him.'

The girl was bought and brought before Imam al-Bāqir ('a). Imam al-Bāqir ('a) praised the Lord and then asked, 'What is your name?' She responded, 'Ḥumaydah (praiseworthy).' The Imam said, 'May you be praiseworthy in this world and lauded (*maḥmūdah*) in the next. Tell me have you ever been married before, or widowed?' She said, 'I haven't been married.' Then the Imam ('a) said to his son Ja'far ('a), 'Wed her.' Subsequently, the best of creation on the earth was born from her, meaning Imam Mūsā ibn Ja'far ('a)."[1]

What has been said shows the purity and chastity of Ḥumaydah, that the Almighty God chose her for bearing and raising such a one as Imam al-Kāẓim ('a).

Imam al-Ṣādiq ('a) has said about her, "Ḥumaydah is clean of impurity like a bar of gold. Because of God's favor to me and the Imam after me, the angels continually kept her until she reached me."[2]

Ḥumaydah was from a large non-Arab family. Abū-'Abdullāh al-Ṣādiq ('a) commanded the women to refer to her on practical laws. It's related in the book *al-Jawāhir* from Imam al-Ṣādiq ('a) that 'Abd al-Raḥmān ibn al-Ḥajjāj asked him, "A child has been born here (during the Ḥajj pilgrimage). What is our duty?" The Imam answered, "Tell a servant to ask Ḥumaydah how she behaves with her sons here. The servant asked Ḥumaydah and she said, "When the day of Tarwiyah (the 8th of Dhu'l-Ḥijjah) comes, make intention for him and remove all sewn clothes from him (put clothes for the *Iḥrām* on him)."[3]

Whenever Imam al-Ṣādiq ('a) wanted to distribute wages between the people of al-Madīnah, he would give it to the mother of his son, Ḥumaydah al-Muṣaffāt.[4]

'Allāmah Māmqānī has listed this woman among the transmitters of traditions and related the story how she was bought.[5] Shaykh Maḥallātī says about Ummu-Muḥammad, which is the nickname of Ḥumaydah, the mother of Imam Mūsā al-Kāẓim ('a), that, "In the book *A'yān al-Shī'ah* translated by Isḥāq ibn Ja'far ibn Muḥammad ('a) it is written about the woman in charge of the women's sanctuary for Imam Mūsā al-Kāẓim ('a). It would appear what is meant is Ummu-Aḥmad, who was mentioned previously." In the book *A'yān al-*

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[1] *Al-Kāfī*: vol. 1, p. 477; *Ithbāt al-Waṣiyyah*: p.159.

[2] Ibid: p. 476.

[3] *Safīnat al-Biḥār*: vol. 2, p. 649.

[4] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 18.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 76.

Shī'ah under the name Isḥāq ibn Ja'far ibn Muḥammad ibn 'Alī it is written, "His mother is Ḥumaydah al-Barbariyyah; and, she is the mother of his brothers Imam Mūsā ('a) and Muḥammad al-Dībāj."[1]

By studying the books on genealogy it may be concluded that Imam al-Ṣādiq ('a) had no child by the name of Aḥmad. Aḥmad was the son of Imam al-Kāẓim ('a). There is a mistake in what Shaykh Maḥallātī has said. Therefore, Ummu-Muḥammad is Ḥumaydah al-Barbariyyah, the woman in charge of the women's sanctuary for Imam al-Ṣādiq ('a) and the mother of Imam al-Kāẓim ('a).

In the book *al-Kāfī* when describing Ummu-Aḥmad ibn Mūsā ibn Ja'far ('a), it has been said that Ummu-Aḥmad is the wife of Imam al-Kāẓim ('a).

She has related traditions from Abū-'Abdullāh al-Ṣādiq ('a). Abū-Baṣīr has related traditions from her.

Shaykh al-Ṣadūq has related based on his documents from Abū-Baṣīr as saying, "I entered upon Ḥumaydah al-Mūṣaffāt to give her my condolences on the death of her husband Imam al-Ṣādiq ('a). I cried and she cried and said, 'O Abū-Muḥammad, if you had seen Imam al-Ṣādiq ('a) before his death you would have been surprised at his condition. But, not withstanding that condition he opened his eyes and said, 'Call my relatives to gather.' We gathered all of his family. He looked at them and said, 'Whoever does not put a great importance on their prayer will not receive our intercession.'"[2]

Ḥumaydah has said about the birth of her son Mūsā ibn Ja'far that, "When he was born, he put his hands on the ground and raised his head to the sky and said, 'I witness there is no God but Allah; and I witness that Muḥammad is the Messenger of Allah."

Abū-Baṣīr relates, "I was with Imam al-Ṣādiq ('a) the year when his son Imam Mūsā ('a) was born. When we reached the area of al-Abwā' he served his companions and us food. While we were busy eating, a messenger from Ḥumaydah informed us that her birth pains had started and that she had been told not to precede you in the matter of naming your child."[3]

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[1] *A'yān al-Shī'ah*: vol. 3, p. 268.

[2] *Iqāb al-A'māl*: p. 515.

[3] *Biḥār al-Anwār*: vol. 25, p. 42, tradition no. 17.

101. Ḥamīdah Rawīdashtī Iṣfahānī

Ḥamīdah was the daughter of *Mawlānā* Sharīf ibn Shams al-Dīn Muḥammad Rawīdashtī[1] Iṣfahānī. Her father was one of the students of Shaykh Bahā'ī. He didn't find a suitable husband for her and therefore married her to an ignorant man in their family from their own village.[2] She passed away in the year 1087 A.H.

Her Merits

She was knowledgeable, scholarly, and a teacher of the women of her time. She has written marginal notes for the book *Istibṣār* by Shaykh al-Ṭūsī. Mīrzā Afandī said, "My father often quoted from her marginal notes in the book of traditions." She learned the sciences from her father; and, her father praised her and said, "Ḥamīdah is very knowledgeable in the science of the biography of traditionists." And, sometimes he jokingly called her *'Allāmatah*[3] (a female 'Allāmah).

Mīrzā Afandī said, "May God have mercy on her. She was scholarly, knowledgeable, a Gnostic, and a teacher of the women of her time. She knew the science of the biography of traditionists well. She was truthful and renowned as scholarly and pious among the people."[4]

Shaykh Āghā Buzurq Tehrānī[5] said, "Ḥamīdah had a book on the science of the biography of traditionists called *The Science of the Biography of Traditionists by Ḥamīdah*. She has also written marginal notes for the book *Istibṣār* by Shaykh al-Ṭūsī."[6]

102. Khadījah Barghānī Qazwīnī

Khadījah Sulṭān was the daughter of Shaykh Muḥammad Ṣāliḥ[7] ibn... Shaykh

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[1] Rawīdashtī is an area in Iṣfahān.

[2] *Riyāḍ al-'Ulamā'*: vol. 5, p. 404.

[3] Ibid.

[4] Ibid.

[5] Shaykh Muḥammad Muḥsin al-Rāzī was renown as Shaykh Āghā Buzurg. He was one of the modern religious authorities. He was born in the year 1292 AHL. He was a jurisprudent, researcher, exact, principled, biographer, and knowledgeable in various sciences. He was a student of Ākhūnd Mullā Kāẓim Khurāsānī, and the author of many Shī'ah books. [*Rayḥānat al-Adab*: vol. 1, p. 52]

[6] *Al-Dharī'ah*: vol. 10, p. 114; vol. 2, p. 15; vol. 6, p. 18.

[7] Shaykh Muḥammad Ṣāliḥ Barghānī Qazwīnī was one of the Imāmiyyah religious authorities of his time. He passed away in the year 1275 AH. He was the author of several book including: *A'māl al-Sanah*, *Tafsīr Ṣaghīr*, and *Tafsīr Wasiṭ*. [*al-Dharī'ah*: vol. 2, p. 245]

Mullā Muḥammad Kāẓim Barghānī Qazwīnī from the family of Ṣāliḥī. When she became mature she married Mīrzā Mufīd ibn Sayyid Mīrzā Ḥasan Qazwīnī. They had five sons, the most famous of which was Sayyid Mīrzā Mas'ūd Qazwīnī[1], known as *Shaykh al-Islām*. She passed away about the year 1321 of the lunar calendar.

Her Merits

She was a jurisprudent, transmitter of traditions, knowledgeable in theology, knew the Qur'ān by heart, knowledgeable in the interpretation of the Qur'ān, pious, and a servant of God. She learned the Preliminary Studies, Arabic, and Literature from her sister, Qurrat al-'Ayn, and other men in her family. She learned the principles of jurisprudence, interpretation of Qur'ān, and traditions from her father and uncle, (the Third Martyr)[2]. Gnosticism she learned from her uncle, Mullā 'Alī Barghānī; and, philosophy from Ākhūnd Mullā Āghā Ḥakamī.

She had a place in the women's department of the Ṣāliḥiyyah School. She was righteous and generous. The orphans, poor, and needy came to her for help. She passed decisions in jurisprudence and Islamic sciences. She wrote books such as: (1) *Majmū'at al-Masā'il,* (2)*Rasā'il fī'l-Fiqh,* (3) *Ba'ḍ al-Rasā'il al-'Irfāniyyah*. All of these are present in the private library of her descendants from the Shaykh al-Islām Qazwīnī family.[3]

103. Khadījah bint Imam al-Bāqir

Khadījah was the daughter of Muḥammad ibn 'Alī ibn al-Ḥusayn al-Bāqir ('a). Even though Shaykh al-Mufīd in his book *Kitāb al-Irshād,* and Ibn 'Anbah in *'Umdat al-Ṭālib* haven't mentioned her, she has been mentioned in books about the traditionists. Shaykh al-Kulaynī has related a tradition from al-Faḍl al-Khazzāz al-Madā'inī the manumitted servant of Khadījah bint Muḥammad Abū-Ja'far ('a).[4] This referral to al-Madāi'nī in the tradition shows that she was living at that time.

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[1] Sayyid Mīrzā Mas'ūd Qazwīnī was one of the great religious authorities of his time. He started the Mas'ūdiyyah School, also known as the Shaykh al-Islām School, and the Ḍakham Mosque in Qazwin. He was martyred in the year 1327. [*Mustadrak 'Ayān al-Shī'ah*: vol. 4, p. 104]

[2] Mullā Muḥammad Taqī ibn Muḥammad, renown as the Third Martyr, was originally from Barghānī. He lived and was buried in the city of Qazwin. He was a Shī'ah religious authority, very pious, virtuous, and dutiful worshipper. He was martyred in the year 1264 at the beginning of the Bābiyyah unrest and the year when Nāṣir al-Dīn became king. He was the author of books such as: *'Uyūn al-Uṣūl*, *Majālis al-M'uminīn* and *Manhaj al-Ijtihād* (a commentary on *Sharā'i' al-Islām*). [*Rayḥānat al-Adab*]

[3] *Mustadarak A'yān al-Shī'ah*: vol. 4, p. 104.

[4] *Al-Kāfī*: vol. 1, p. 518, tradition no. 7.

Shaykh al-Ṭūsī has listed her among the companions and narrators of traditions from Imam al-Bāqir ('a).[1] 'Allāmah Māmqānī has listed her among the women transmitters of traditions and written, "Without doubt, she was of the Imāmiyyah faith and she was righteous and acceptable."[2] 'Allāmah Ardabīlī, Mīrzā Astarābādī, and Ibn Dāwūd al-Ḥillī have mentioned Khadījah bint Imam al-Bāqir ('a) among the transmitters of traditions.[3]

104. Khadījah bint Imam al-Jawād

Sayyid al-Amīn introduces Khadījah bint Imam al-Jawād ('a) as a woman who is a Gnostic, honorable, believer in the Twelve Imams, and knowledgeable in the traditions.[4] Her name has been mentioned in a tradition by Shaykh al-Ṭūsī in his book *al-Ghaybah*.[5] However, in the books *Kitāb al-Irshād* and *al-Ansāb*, and the books on the transmitters of traditions, someone by the name of Khadījah bint Muḥammad ibn 'Alī al-Riḍā ('a) or the daughter of Imam al-Jawād ('a) has not been listed. The tradition reported by Sayyid al-Amīn from the book *al-Ghaybah* is similar to the tradition which has been listed in some of the copies of this book for Ḥakīmah bint al-Jawād ('a). Therefore, it would appear that this Khadījah is actually Ḥakīmah bint Muḥammad ibn 'Alī ('a), who has been previously mentioned in this book.

105. Khadījah bint Khuwaylid

Khadījah was the daughter of Khuwaylid ibn Asad ibn 'Abd al-'Uzzā ibn Quṣay al-Qarashī al-Asadī, the wife of the prophet Muḥammad (ṣ), and the mother of his children. She was born in the year 68 BD (15 years before the 'year of the elephant'). Her mother was Fāṭimah, the daughter of Zā'idah ibn al-Aṣamm, and her grandmother was Hālah the daughter of 'Abd-Manāf. Therefore, she was of the descendants of 'Abd-Manāf. In the pre-Islamic era (known as the Era of Ignorance), her name was Ṭāhirah and her nickname was Ummu-Hind, because she had a son by the name of Hind.[6] It is written in most history books that she had married Abū-Hālah ibn Zurārah al-Tamīmī and then after him 'Atīq ibn 'Ā'idh al-Makhzūmī before her marriage with the Messenger of God (ṣ).[7]

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[1] *Rijāl al-Ṭūsī*: p. 142.
[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 77 Chapter: Women.
[3] *Jāmi' al-Ruwāt*: vol. 2, p. 457; *Manhaj al-Maqāl*: p. 400; *Rijāl Ibn Dāwūd*: p. 223.
[4] *A'yān al-Shī'ah*: vol. 6, p. 313.
[5] *Kitāb al-Ghaybah*: p. 138.
[6] *Al-Kāmil fī'l-Tārīkh*: vol. 2, p. 175; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 15; *Biḥār al-Anwār*: vol. 16, p. 12, *al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 180.
[7] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 14, *Tārikh al-Ṭabarī*: vol. 2, p. 81; *al-Istī'āb*: vol. 4,

Khadījah was a merchant who was both honorable and wealthy. She hired men to do commerce with her money. The Prophet's uncles wanted to help him to get married. So, they went to Khadījah and asked her to put some money in Muḥammad's possession for him to do some business. In this way he would then be able to afford to get married.

Since Khadījah became aware of his good characteristics, she sent him to Damascus for trade. During this trip Maysarah (Khadījah's servant) was a witness to the Prophet's miracles and generosity. He also heard from a priest that Muḥammad (ṣ) is a prophet. On his return, Maysarah reported to Khadījah about all that he had heard. Khadījah's interest in Muḥammad (ṣ) increased; and, finally, she suggested that they be married.[1]

Khadījah said to Muḥammad (ṣ), "Because of your family ties with me, your nobility, honor, high morals, truthfulness, and trustworthiness among your people, I am in favor of marrying you." So, Khadījah at the age of 40 and the Holy Prophet Muḥammad (ṣ) at the age of 25 were married. Her dowry was set at 13 oka, which she herself agreed to pay, and they were married. Khadījah ('a) was the first person to accept Islam. She was a continual support of her husband, the Messenger of God (ṣ), in spirit and with her wealth in the way of the religion of God.

There are various reports as to the children of Khadījah and the Prophet (ṣ). Ibn 'Abd al-Barr has written, "Most of the genealogists have given the opinion that they had four daughters and two sons. Some, such as ibn Isḥāq, have mentioned four daughters and four sons."[2]

Shaykh al-Ṣadūq has related based on his documents from Abū-Baṣīr from Imam al-Ṣādiq ('a) as saying, "Qāsim, Ṭāhir (who is also known as 'Abdullāh), Ummu-Kulthūm, Ruqayyah, Zaynab, and Fāṭimah were born to the Prophet (ṣ) from Khadījah ('a)."[3] Al-Kulaynī reports that all of these children were born before the beginning of Muḥammad's prophethood, except for Fāṭimah ('a).[4]

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p. 1817; *Usd al-Ghābah*: vol. 5, p. 434

[1] For more information about the Prophet's asking for Lady Khadijah's hand in marriage and Khuwaylad's (the father of Khadijah) answer, refer to history books or the book *Rayāḥīn al-Sharī'ah*: vol. 2 or *Biḥār al-Anwār*: vol. 16.

[2] *Al-Istī'āb*: vol. 4, p. 1819; *Al-Kāmil fī'l-Tārīkh*: vol. 2, p. 175.

[3] *Al-Khiṣāl* vol. 2, p. 404.

[4] *Al-Kāfī*: vol. 1, p. 439

'Alī ibn 'Abd al-'Azīz al-Jurjānī[1] says, "The Messenger of God's children included: Qāsim, Zaynab, Ummu-Kulthūm, Fāṭimah, Ruqayyah, and 'Abdullāh. Al-Ṭayyib and al-Ṭāhir were the nicknames for 'Abdullāh. This speech is the truth, and the others are in error." Therefore, what is closer to being correct is this that their children were: Qāsim, Zaynab, Ummu-Kulthūm, Fāṭimah, Ruqayyah, and 'Abdullāh, who was born after the advent of Islam and was called al-Ṭayyib or al-Ṭāhir. The boys died in infanthood, but the girls survived and all accepted Islam. They all migrated to al-Madīnah after the Messenger of God (ṣ).[2]

Those who have reported the number of children of the Messenger of God (ṣ) to be eight thought that al-Ṭayyib and al-Ṭāhir were the names of other children of the Prophet (ṣ).

Her Merits

Khadījah ('a) was born into a family of honor, leadership, and greatness. She was raised with good manners, thoughtfulness, wisdom, and chastity to such an extent that her tribe called her Ṭāhirah. Ibn Sa'd gives two reports based on two sources that, "Khadījah was the first person to become Muslim."[3] Ibn 'Abd al-Barr says, based on his documents, from Qutādah that, "The first person to believe in God and His Messenger was Khadījah." Ibn 'Abd al-Barr reports based on his documents from the father of Abī-Rāfi' that, "The Prophet (ṣ) prayed on a Monday, the day he was raised to Prophethood; and Khadījah prayed at the end of that day."[4] Al-Ṣadūq reports based on his documents from Imam al-Ṣādiq ('a) that he said, "The Messenger of God (ṣ) married 15 women; and, Khadījah, the daughter of Khuwaylid, was the best of them.[5]

Khadījah ('a) was the first wife of the Prophet (ṣ). Because of her personality, characteristics, perfection, greatness, and in homage to her, the Messenger of God (ṣ) married no one else throughout the time that she was alive.[6] The

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[1] 'Alc Ibn 'Abd al-'Azīz al-Ḥasan Ibn 'Alc ibn Ismā'il, renown as Abu'l-Ḥasan (290 – 362 or 366 or 392 AH) was a Shāfa'ī jurisprudent. He was also a talented poet and author. Hc wrote many books including: *Tafsīr al-Qur'ān*, *Tahdhīb al-Tārikh*, and others. [*Al-A'lām* by al-Zarkalī, Lughat Nāma]

[2] *Usd al-Ghābah*: vol. 5, p. 434; *Biḥār al-Anwār*: vol. 22, p. 151-152; *Tanqīḥ al-Maqāl*: vol. 3, p. 77, Chapter: Women.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 17; *al-Istī'āb*: vol. 4, p. 1821, and vol. 4, p. 1820

[4] *Al-Istī'āb*: vol. 2, p. 419, no. 13

[5] *Al-Khiṣāl*: vol. 2, p. 419, chapter ninc. It should be noted that the Messenger of God (ṣ) was not married to these 15 womcn at the samc time.

[6] *Tārīkh al-Ṭabarī*: vol. 2, p. 81

Prophet (ṣ) loved Khadījah, respected her, praised her, knew her to be the best woman in the world, reminded of her greatness and position, and consulted with her in decisions.

Khadījah was a patient, forbearing, persevering, respectable believer. She endured all of the sufferings in the way of God and His Messenger (ṣ). With all of the wealth and comfort that she possessed she accepted living three years in a valley of Makkah during the economic blockade imposed on the Muslims for the pleasure of God and the Prophet (ṣ). She spent all of her wealth to save the Muslims and support Islam.

The Quraysh used all their strength against the Messenger of God (ṣ) to stop him from inviting to Islam. They undertook to bother and trouble the Prophet (ṣ) and the Muslims. He suffered from these difficulties and troubles. But there was someone beside him to reduce his burden and sadness, share in his sorrow, bring him comfort, and continually help him. It was only Khadījah, his faithful and precious wife, who was the helper and partner of the Messenger of God (ṣ). It is enough to her tribute that she was the mother of Fāṭimah al-Zahrā' ('a).

Al-Majlisī has said about Khadījah's fondness and affection for 'Alī ('a), "'Alī was born after the marriage of the Prophet (ṣ) with Khadījah ('a). The Messenger of God (ṣ) spoke with Khadījah ('a) about friendship and affection for 'Alī ('a). Khadījah ('a) had a great liking for 'Alī ('a) and sent clothes, ornaments, and the necessaries for him by way of her servants. People said, 'This ('Alī) is the brother of Muḥammad, the dearest person to him, and the light of Khadījah's eyes. Well-being has come to him from every direction.' Khadījah's mercy and kindness flowed towards the house of Abū-Ṭālib every day, morning and night."[1]

Another of the merits of Khadījah ('a) was her accepting the leadership of 'Alī and his descendants. Even though it was not compulsory to accept this leadership at that time, she openly acknowledged it. Maḥallatī quotes from al-Majlisī saying, "One day the Messenger of God (ṣ) called for Khadījah, sat her beside himself, and said, 'This is the angel Gabriel. He says there are conditions to Islam: first, declaring the unity of the Almighty God, second, avowing to the prophet hood of the Prophets, third, attesting to the existence of a Resurrection Day and following the doctrines, principles, and laws of this religion, and fourth, obeying the religious authorities and each of the pure Imams (who are the children of the Prophet) and loathing for their enemies.

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[1] *Biḥār al-Anwār*: vol. 35, p. 43.

Khadījah witnessed to all of these.[1] The merits and characteristics of this honorable woman are much more than we are able to say or write. Therefore, it is better to get help from the words of the Messenger of God (ṣ).

'Ikrimah has quoted Ibn 'Abbās as saying, "The Messenger of God (ṣ) drew four lines on the ground and said, 'Do you know what these lines are?' They said, 'God and His Messenger know better.' He said, 'The best women in Heaven are four: Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān, and Āsiyah bint Muzāḥim (the wife of Pharaoh).[2]

Ibn al-Athīr based on his documents quotes Anas from the Messenger of God (ṣ) as saying, "Maryam, Āsiyah, Khadījah, and Fāṭimah are the best women of the worlds." Shī'ah and Sunnis have related similar traditions with similar wording by different ways.[3] For example, "Khadījah, Fāṭimah, Maryam, and Āsiyah are the four best women of heaven", "Maryam, Āsiyah, Khadījah, and Fāṭimah are the best women of the worlds", "The four foremost women of heaven are: Khadījah, Fāṭimah, Maryam, and Āsiyah", and "The top women of the worlds are: Fāṭimah, Khadījah, Maryam, and Āsiyah."

The Prophet (ṣ) said, "Gabriel came to me and said, 'This is Khadījah who is near to you. Send salutations to her from me and God. Give her glad tidings of a house made of jewels in heaven. There is no clamor or difficulty in that house.'"

Khadījah's goodness and position are so high with the Messenger of God (ṣ) that even 'Ā'ishah cannot avoid remembering her and says, "The Messenger of God (ṣ) never went out of the house without bringing to mind and praising Khadījah. One day he recalled her. I was jealous and said, 'Was she anything besides an old woman? God has given better than her to you.' The Prophet became angered and said, 'No, I swear to God that he has not given better than her to me. She believed in me when people rejected me. She endorsed me when people rebuffed me. She helped me with her wealth, and from among my wives God only gave me children through her.'"

'Ā'ishah said, "I was never as jealous of any of the other wives of the Prophet (ṣ) as I was of Khadījah, even though I had never seen her. This is because the Prophet (ṣ) remembered her very frequently. He would even send portions of a

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[1] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 209.

[2] *Usd al-Ghābah*: vol. 5, p. 437; *al-Istī'āb*: vol. 4, p. 1821.

[3] *Usd al-Ghābah*: vol. 5, p. 437; *al-Istī'āb*: vol. 4, p. 1822; *al-Khiṣāl*: p. 206 the fourth chapter; *al-Mu'jam al-Kabīr*: vol. 23, p. 8-11, 15.

slaughtered lamb for Khadījah's friends."[1]

She passed away after returning from the valley and the period of severe economic blockade. This was the same year in which Abū-Ṭālib passed away. It was the month of Ramaḍān, the tenth year after the beginning of Prophethood, and three years before migration to al-Madīnah. Khadījah departed the world at the age of 65, leaving the Prophet (ṣ) alone.

There are varying reports as to the year of Khadījah's death. Some, such as Qutādah, have reported the third year before migration. Others, such as Abū-'Ubaydah Mu'mmar ibn al-Muthannā, have said the fifth year. The fourth year has also been mentioned by others. However, Qutādah's opinion can be considered to be more correct because, everyone has said that her death was several days after the death of Abū-Ṭālib. And, they have all reported his death to be three years before migration. Al-Ṭabarānī (from several sources), al-Majlisī, and al-Zarkalī have all reported that Khadījah passed away three years before the Prophet's (ṣ) migration to al-Madīnah.[2]

Ummu-Ayman, the Prophet's servant, bathed Khadījah's body for burial, and the Messenger of God (ṣ) buried her in al-Ḥujūn. He himself placed her body in the grave (praying over a dead body at the time of burial was not yet compulsory at that time).[3]

Khadījah's passing was a great tragedy for the Messenger of God (ṣ), because it had other tragedies accompanying it. The Prophet (ṣ) was patient through all of these in seeking the pleasure of God. This year was called 'Ām al-Aḥzān (the year of sadness).

The followers of other religions and branches of religion, in different periods, have all referred to her in a good way.

Ibn 'Abd al-Barr and Ibn al-Athīr have introduced Khadījah ('a) as one of the companions of the Messenger of God (ṣ). Ibn al-Athīr has written, "She was average among the women of Quraysh as far as her family and lineage, but she was the most noble and wealthy among them."[4]

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[1] *Al-Istī'āb*: vo. 4, p. 1823-1824; *Usd al-Ghābah*: vol. 5, p. 438; *al-Mu'jam al-Kabīr*: vol. 23, p. 12-13

[2] *Al-Mu'jam al-Kabīr*: vol.22, p. 451-452; *al-'Alām* by al-Zarkalī: vol. 2, p. 302; *Biḥār al-Anwār*: vol. 16, p. 3

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 18

[4] *Al-Istī'āb*: vol. 4, p. 1817; *Usd al-Ghābah*: vol. 5, p. 435

Ibn Isḥāq[1] has written, "Khadījah was a righteous minister for Islam. The Messenger of God (ṣ) found comfort in being with her."[2]

Shaykh Maḥallatī said, "Khadījah has numerous merits over Maryam and Āsiyah. Virtues such as knowledge, worship, understanding, patience, fortitude, raising her children, managing her house, spending her wealth, and caring for her husband. The opportunities which Khadījah had, those two (Maryam and Āsiyah) didn't have. The great Khadījah was the first woman to confirm the Prophet (ṣ) in his prophethood. She was the first woman to pray the group prayer with the Messenger of God (ṣ) in Makkah. She was the first woman who expressed her faith openly before the pagan Meccans. She was the first woman who repelled the enemies from the Messenger of God (ṣ). She is the first woman who gave all of her wealth to the Messenger of God (ṣ). And, she is the first woman in Islam who reached completion in her faith.[3]

Māmqānī lists her among the women transmitters of traditions and has written, "Khadījah spent her wealth for the progress of Islam. She suffered all the hardships in the way of God. She had a very high degree of piety and trustworthiness.[4] Āyatullāh Khū'ī has said, "The glory, high dignity, position, bestowal of wealth for Islam, and servitude to the Prophet (ṣ) of Khadījah are so obvious that there is no need to mention it."[5] In al-Bukhārī's book on *Rijāl*, Khadījah has been listed as one of the women transmitters of traditions.[6]

Māmqānī has written, "In the books from various sects and the writers of bibliographies it is said, 'Khadījah ('a) was married to Abū-Hālah ibn Zurārah (or Hind ibn Nabbāsh al-Tamīmī), and after that to Abū-Hālah 'Atīq before her marriage to the Messenger of God (ṣ). From among the wives of the Messenger of God (ṣ) only 'Ā'ishah was previously unmarried. Although, Abū-Qāsim al-Kūfī[7] and Aḥmad al-Bulādharī[1] have said that Khadījah had never married

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[1] Abū-Bakr or Abū-'Abdullāh Muḥammad was one of the descendants of Yasār. (Yasār was taken to al-Madīnah as a slave in the year 12 AH.) Ibn Isḥāq was born in al-Madīnah and passed away in the year 150 or 151 AH. His most important work was the book *al-Maghāzī* which was written in explanation of the battles of the Prophet (ṣ). Other Islamic historians like al-Ṭabarī and Ibn Hishām have quoted from this book. [*Lughat Nāma Dihkhudā*]

[2] *Usd al-Ghābah*: vol. 5, p. 439

[3] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 203 and 208.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 77, Chapter: Women.

[5] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 189.

[6] *Rijāl Ṣaḥīḥ al-Bukhārī*: vol. 2, p. 835.

[7] 'Alī ibn al-Kūfī al-'Alawī, or Abu'l-Qāsim, was a jurisprudent, orator, sage,

before her marriage with the Messenger of God (ṣ) and had no other husband besides the Messenger of God (ṣ). There remained no one from among the nobles of Quraysh who hadn't asked for Khadījah's hand in marriage. However, Khadījah accepted none of them. When she married the Prophet (ṣ) the women of Quraysh pouted with and avoided her, because she hadn't accepted the nobles of Quraysh, but she accepted Muhammad who was an orphan and poor.[2]

However, there being no one who hadn't asked for Khadījah's hand in marriage and been rejected is no proof that she hadn't previously been married. And, there is no problem in her having married Hind ibn Nabbāsh and Abī-Hālah (and they were among the nobles of Quraysh) and from these marriages and their deaths she acquired her wealth. No strong reason may be found in these words for either case. However, what is more commonly believed is that Muḥammad (ṣ) was not her first husband, and God knows better.

She has related traditions from the Messenger of God (ṣ). And, Ibn 'Abbas, Ismā'īl ibn Abī-Ḥakīm the manumitted servant of al-Zubayr, and 'Abdullāh ibn al-Ḥārith have related traditions from her.

Ibn 'Abd al-Barr, Ibn al-Athīr, and al-Majlisī have related a tradition based on their documents from Ismā'īl ibn Abī-Ḥakīm the manumitted servant of al-Zubayr from Khadījah ('a) that she said to the Prophet (ṣ), "O my cousin, can you inform me when your companion Gabriel comes?" When Gabriel came the Prophet (ṣ) told Khadījah ('a), "Gabriel is here." Khadījah said, "Cousin stand up and sit to my left side." The Messenger of God (ṣ) arose and sat to the left side of Khadījah. Khadījah said, "Do you see him?" The Prophet (ṣ) said, "Yes." Khadījah said, "Stand up and sit to my right side." He changed his place. Khadījah said, "Do you see him?" He said, "Yes." Khadījah said, "Sit on my lap," and he did so. Khadījah asked, "Do you see him?" He said, "No." Khadījah said, "Cousin be firm and glad tidings to you, because I swear to God

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Imamiyyah exegete on the Qur'ān, and knowledgeable in religious principles. He passed away in the city of Karamī in Fasā. He was the author of many books including: *Kitāb fī'l-Fiqh 'alā Tartīb Kitāb al-Muzanī*, *Tafsīr al-Qur'ān*, *Ma'rifat Wujūh al-Ḥikmah*, and others. [*Mu'jam al-Mu'allifīn*: vol. 7, p. 24]

[1] Aḥmad ibn Yaḥyā ibn Jābir ibn Dāwūd al-Baghdādī al-Bulādharī was a poet, historian, and literary man from Baghdad. He was originally from Iran and later moved to an Arab country. He wrote various books including: *Kitāb al-Buldān al-Kabīr*, *al-Tārīkh fī Ansāb al-Ashrāf wa-Akhbarihim*, and others. [*Mu'jam al-Mu'allifīn*: vol. 2, p. 219]

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 77, Chapter: Women.

that he is an angel and not Satan."[1]

Al-Majlisī said, "Al-Dāraquṭnī based on his documents has related from Ibn 'Abbas from Khadījah as saying, 'I heard the Messenger of God (ṣ) say, 'God has bestowed nine facets upon 'Alī. Three of these facets are in this world, and three in the hereafter. About the other three, two I have no qualms about, but I have apprehensions about one.' Khadījah said, 'May my father and mother be sacrificed for you. What are those nine? Tell me.' The Prophet (ṣ) said, 'The three about this world are: carrying out my religion, fulfilling my promise, and covering my unpleasant elements. The three about the hereafter are: lying in wait the day my intercession is opened, standing beside my Pool (al-Kawthar), and guiding my nation to heaven. Those two about which I have no qualms are: my nation will not stray after guidance, and that I will not die until I have seen what I have been promised. And, the one about which I am apprehensive, is what the Quraysh will do after me.'"[2]

Al-Ṭabarānī based on his documents relates from 'Abdullāh ibn al-Ḥārith that Khadījah had said, "I asked the Messenger of God (ṣ), 'What is the position of the children I have from you?' He answered, 'Heaven.' I asked, 'Without doing anything?' He answered, 'God knows what they have done.' I asked, 'What is the position of the children I had before you?' He answered, 'In hellfire.' I asked, 'Without having done anything?' He answered, 'God knows what they had done.'"[3]

106. Khadījah bint 'Umar (al-'Alawī)

Khadījah was the daughter of 'Umar ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib.

Her Merits

She was an eloquent woman who was a transmitter of traditions from her paternal uncle Imam al-Bāqir ('a).[4]

'Allāmah Māmqānī has said about her, "We have no information about her life other than a quote which Kulaynī relates from her in the chapter (*mā yufṣalu bihī bayna da'wā al-muḥiqqi wa'l-mubṭili fī amr al-imāmah*), and she is a good

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[1] *Usd al-Ghābah*: vol. 5, p. 437; *al-Istī'āb*: vol. 4, p.1820; *Biḥār al-Anwār*: vol. 16, p. 11.

[2] *Biḥār al-Anwār*: vol. 28, p. 83.

[3] *Al-Mu'jam al-Kabīr*: vol. 23, p. 16.

[4] *Rijāl al-Barqī*: p. 62; *Jāmi' al-Ruwāt*: vol. 2, p. 457; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 189.

woman."[1] Sayyid Muḥsin al-Amīn after relating the tradition from Kulaynī which will come, has written, "From what has been said, Khadījah's position and situation among her family may be understood, and her having quoted from her uncle, Imam al-Bāqir (ʿa), shows her true faith.[2]

She has related traditions from Imam al-Bāqir (ʿa), her uncle. And, ʿAbdullāh ibn Ibrāhīm ibn Muḥammad al-Jaʿfarī has related traditions from her.

Al-Kulaynī based on his documents relates from ʿAbdullāh ibn Ibrāhīm ibn Muḥammad al-Jaʿfarī from Khadījah bint ʿUmar ibn ʿAlī ibn al-Ḥusayn as saying, "I heard my uncle, Muḥammad ibn ʿAlī say, 'During mourning and sorrow women have a need to cry till their tears flow. However, it is not appropriate for them to utter blasphemy. And, when night comes it is inappropriate for them to bother the angels with their wails.'"[3]

Al-Kulaynī based on his documents relates a long narration from ʿAbdullāh ibn Ibrāhīm ibn Muḥammad Jaʿfarī about a difficulty that Sulaymān ibn al-Ḥasan, al-Ḥasan ibn al-Ḥasan, Ibrāhīm ibn al-Ḥasan, Dāwūd ibn al-Ḥasan, Sulaymān ibn Dāwūd ibn al-Ḥasan, ʿAlī ibn Ibrāhīm ibn al-Ḥasan, and... had with the agents of al-Manṣūr, the ʿAbbāsid ruler. In a part of this Ibrāhīm ibn Jaʿfar relates from Khadījah bint ʿUmar ibn ʿAlī as saying, "At the time when the government agents detained those descendants of the Prophet before one of the doors of the Prophet's Mosque, known as the door of Gabriel, Imam al-Ṣādiq (ʿa) appeared before the people. He came in such a way that a large portion of his cloak was dragging on the ground. Then, standing in the doorway of the mosque he addressed the people and said three times, "May God curse you O people of Anṣār. Your commitment and pledge with the Messenger of God (ṣ) was not this way. I swear to God that I have been in Egypt a lot in order to repulse this oppression. But, I have been overcome by my destiny and no one can prevent the destiny." Then, he arose, put on one of his shoes, held the other shoe in his hand, and went to his house in such a way that a large part of his cloak was dragging on the ground. He had a fever for 20 days, and he cried day and night.[4]

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 77, Chapter: Women.

[2] *Aʿyān al-Shīʿah*: vol. 6, p. 313.

[3] *Al-Kāfī*: vol. 1, p. 358, tradition no. 17.

[4] *Al-Kāfī*: vol. 1, p. 358-366; *Biḥār al-Anwār*: vol. 47, p. 283.

107. Al-Khansā' bint Khidām

Al-Khansā' was the daughter of Khidām ibn Khālid al-Anṣārī from the family of 'Amr ibn 'Awf or al-Khansā' the daughter of Ḥizām ibn Wadī'ah. The name of her father has been reported in several ways, such as: Khidhām[1], Khidām[2], Ḥizām[3], and Khuzām[4]. Her father chose a husband for her and had her married. However, since al-Khansā' did not want this marriage she complained to the Messenger of God (ṣ). He (ṣ) decreed their marriage to be invalid. Mālik ibn Anas has reported that she was a widow. But, in other places it has been reported that she was previously unmarried.[5] The Messenger of God (ṣ) told her father, "Marry al-Khansā' to someone that she is agreeable to." After that she was married to Abū-Lubābah (Rifā'ah) ibn 'Abd al-Mundhir, a famous companion of the Prophet (ṣ).

Her Merits

Al-Khansā' became Muslim and pledged allegiance with the Messenger of God (ṣ). She was one of the companions of the Prophet, and related traditions from him. Her and her husband had a high position before the Prophet (ṣ). Her husband was one of the chief assistants of the Messenger of God (ṣ), and participated in some of the battles alongside the Prophet. In the battle of Badr, after being present in the battlefield, the Prophet sent him back to al-Madīnah to protect those who had remained behind.

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn 'Abd al-Barr, Ibn al-Athīr, Ibn Ḥajar, and Māmqānī consider al-Khansā' to be among the companions and transmitters of traditions from the Messenger of God.[6] Māmqānī says that her circumstances are unclear.[7]

She has related traditions from the Messenger of God (ṣ). Al-Sā'ib ibn Abī-Lubābah (her son), 'Abd al-Raḥmān ibn Yazīd ibn Jāriyah, Majma' ibn Yazīd

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[1] *Usd al-Ghābah*: vol. 5, p. 44; *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 456; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 189; *Manhaj al-Maqāl*: p. 400.

[2] *Al-Istī'āb*: vol. 4, p. 1826; *al-Mu'jam al-Kabīr*: vol. 24, p. 251; *Jāmi' al-Ruwāt*: vol. 2, p. 457; *Tahdhīb al-Tahdhīb*: vol. 12, p. 413.

[3] *Rijāl al-Ṭūsī*: p. 34; *Tanqīḥ al-Maqāl*: vol. 3, p. 77.

[4] *Majma' al-Rijāl*: vol. 7, p. 173.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 456; *al-Istī'āb*: vol. 4, p. 1826; *al-Mu'jam al-Kabīr*: vol. 24, p. 251.

[6] *Rijāl al-Ṭūsī*; p. 34; *al-Jāmi' fi'l-'Ilal...*: p. 245; *al-Istī'āb*: vol. 4, p. 1826; *Usd al-Ghābah*: vol. 5, p. 44; *al-Iṣābah*: vol. 4, p. 279.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 77.

ibn Jāriyah, 'Abdullāh ibn Yazīd ibn Wadī'ah, and al-Ḥajjāj ibn al-Sā'ib ibn Abī-Lubābah (her grandson) have related traditions from her.

Al-Ṭabarānī based on his documents has related from 'Abdullāh ibn Yazīd ibn Wadī'ah from al-Khansā' bint Khidām as saying, "My father married me to someone whom I did not like at the time when I was previously unmarried. I complained to the Messenger of God (ṣ), and he said, 'When she dislikes him, do not have them married.'"[1]

108. Khawlah bint Ja'far al-Ḥanafiyyah

Khawlah was the daughter of Ja'far ibn Qays ibn Maslamah ibn...ibn Ḥanīfah...ibn Bakr ibn Wā'il, the wife of Amīr al-Mu'minīn ('a), and the mother of Muḥammad ibn Ḥanafiyyah.[2]

Her Merits

Khawlah was a very eloquent lady who at the time of birth had witnessed that, "There is no god but One." During the reign of Abū-Bakr she was taken captive, and eventually married Amīr al-Mu'minīn ('a). A summary of her captivity is as follows:

During the reign of Abū-Bakr, Khālid ibn al-Walīd was sent to the tribe of Banū-Yarbū' to collect the taxes. However, instead of collecting taxes from the Muslims, Khālid killed the men, took the women captive, and brought them back with himself to the caliph. Khawlah, the daughter of Ja'far ibn Qays, who was among the captives, entered al-Madīnah.[3] Khawlah went toward the grave of the Messenger of God, moaned, and exclaimed, "Peace to you, O one who was sent by God. And, Peace to your family. After you, your followers have cursed us as the people of Nuba and Daylam curse. We had no sin other than fondness for your household. So, they responded to goodness with badness and badness with goodness, and cursed us." Then she turned to the people and said, "Don't curse us. Truly we have witnessed to, there is no god but the One, and Muḥammad is His messenger."

Ṭalḥah and Khālid wanted to take Khawlah as a slave as a part of their share. Khawlah said, "Your supposition is baseless, and your arrow has gone astray. I swear to God that no one will own me except the person who can tell me what my mother said at the time when she was expecting me. And, what did she say

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[1] *Al-Mu'jam al-Kabīr*: vol. 24, p. 251.

[2] *Tārīkh al-Ṭabarī*: vol. 3, p. 79.

3 Ibid: vol. 2, p. 143.

when I was born? And, what trust did she give to me when I was six years old? And, where is that trust now? The person who can give the answers to these questions will be my owner. Otherwise, I will tear open my own stomach with a knife, and the money spent on me shall be wasted. The companions were stunned by her speech and looked at her in amazement. Khālid and Ṭalḥah in hopelessness removed the cloths which they had put on Khawlah in order to claim her.

Amīr al-Mu'minīn ('a) entered the mosque having heard Khawlah's wails and cries. Khawlah's words were retold for him. He said, "Whatever she has said is correct. I will answer her questions." When Khawlah saw him she asked, "Who are you?" 'Alī said, "It is me 'Alī ibn Abī-Ṭālib." Khawlah moaned and said, "O Amīr al-Mu'minīn, because of our affection for you they captured us, and because we accept your leadership they killed our men and took our wealth." He ('a) comforted her and said, "Your reward will not be ruined." Then he continued, "When your mother was pregnant with you, it was a year of drought in which the sheep would return from the fields hungry, and the springs had gone dry. Your mother said, 'What an inauspicious pregnancy in such an ill-fated year. When the time for delivery came near your mother said, 'O God, make this delivery easy for me. Then, you will make it live; or, you will take it.' When you were born, you spoke and witnessed to the oneness of God, and asked your mother, 'Why were you satisfied for me not to live. In a short time the foremost of the children of Adam will come to own me, marry me, and we will have a son.' Your mother wrote this on a piece of copper and buried it. When you reached the age of six years old she gave you the writing and told you to protect it. When they took you captive all of your struggles were to protect this writing. It is now hidden in your hair." Then, Khawlah took the writing from out of her hair and all of the people saw it. Khawlah was given to 'Alī ibn Abī-Ṭālib and they were married.[1] During the time of Imam al-Bāqir ('a) the subject of Amīr al-Mu'minīn's marriage with Khawlah was raised and Jābir ibn 'Abdullāh Anṣārī explained.

109. Khawlah bint Ḥakīm

Khawlah was the daughter of Ḥakīm ibn Umayyah ibn Ḥārithah al-Salamī and the wife of 'Uthmān ibn Maẓ'ūn. Her mother was Ḍa'īfah bint al-'Āṣ ibn Umayyah ibn 'Abd-Shams (different from Khawlah bint Ḥakīm al-Anṣārī). She has also been called Khuwaylah, and her nickname was Ummu-Sharīk. Ibn al-

[1] *Rayāḥīn al-Sharī'ah*: vol. 4, p. 211-215.

Athīr has mentioned her with the nickname Ummu-Ḥakīm.[1] Her husband passed away during her lifetime.

Her Merits

Khawlah was a pious woman, virtuous, and of the best women of Thaqīf. After the death of her husband, 'Uthmān ibn Maẓ'ūn, she gave herself to the Prophet (ṣ) and served him. She is the woman which verse 50 of Sūrah al-Aḥzāb says about her, "*...and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her – especially for you, not for the (rest of the) believers...*"[2] Khawlah is a transmitter of traditions from the Prophet (ṣ). She has related 15 traditions from him.[3] Her husband was one of the pious companions of the Prophet (ṣ) and of the best of them. He was one of the first to accept Islam, and was present in the battle at Badr. He was the first of the companions of the Prophet (ṣ) to leave this world. The Messenger of God (ṣ) came to his burial, kissed him, and had him buried in the Baqī' cemetery.

Al-Kulaynī relates, "When the Messenger of God's daughter, Ruqayyah, passed away, the Prophet (ṣ) said, 'Join one of our good ancestors, 'Uthmān ibn Maẓ'ūn, and his helpers.'[4] He also relates, "When Ibrāhīm the son of the Messenger of God (ṣ) passed away, the Prophet (ṣ) while crying much said, 'Join one of my your good ancestors, 'Uthmān ibn Maẓ'ūn'.[5] Al-Majlisī writes about this tradition in the book *al-Kāfī*, "'Uthmān ibn Maẓ'ūn is one of the people of Heaven."[6]

Shaykh al-Ṣadūq quotes Imam al-Ṣādiq ('a) as saying, "The Prophet (ṣ) kissed 'Uthmān ibn Maẓ'ūn after he passed away."[7] This tradition shows the Prophet's fondness for 'Uthmān ibn Maẓ'ūn and his high position before the Messenger of God (ṣ).

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn Mandah, Abū-Na'īm, Ibn 'Abd al-Barr, Ibn al-Athīr, Ibn Ḥajar, and Māmqānī have listed Khawlah among the companions and relaters of traditions from the Messenger of God (ṣ).[8] Bashīr

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[1] *Al-Istī'āb*: vol. 4, p. 1832; *Usd al-Ghābah*: vol. 5, p. 578.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[3] *A'lām al-Nisā'*: vol. 1, p. 384.

[4] *Al-Kāfī*: vol. 3, p. 241.

[5] *Al-Kāfī*: vol. 3, p. 262.

[6] *Mir'āt al-'Uqūl*: vol. 14, p. 267, tradition no. 45.

[7] *Al-Faqīh*: vol. 1, p. 161, tradition no. 450.

[8] *Rijāl al-Ṭūsī*: p. 34; *al-Jāmi' fī'l-'Ilal...*: p. 245; *al-Istī'āb*: vol. 4, p. 1832; *Tanqīḥ al-*

ibn Sa'd, Sa'īd ibn al-Musayyab, Sa'd ibn Abī-Waqqāṣ, 'Urwah ibn al-Zubayr, 'Umar ibn 'Abd al-'Azīz (with reliable documentation), Muḥammad ibn Yaḥyā ibn Ḥabbān, and Ibn Munqidh (with reliable documentation) have related traditions from her.

Sa'd ibn Abī-Waqqāṣ quotes Khawlah bint Ḥakīm al-Salamī as saying, "I heard the Messenger of God (ṣ) say, 'Whoever enters a place and says: *I take refuge to God's names from what He has created.* While he is in that place nothing will hurt him."[1] Muslim, al-Tirmidhī, al-Nassā'ī, and Ibn Mājah have related traditions from Khawlah bint Ḥakīm.[2]

It has been related from 'Umar ibn 'Abd al-'Azīz that Khawlah, the daughter of Ḥakīm and a pious woman, said, "The Prophet (ṣ) went out carrying one of the sons of his daughter – either al-Ḥasan or al-Ḥusayn. He said, 'You will be put aside, misunderstood, and envied; but, you are the sweet smell of God.'"[3]

110. Khawlah bint Qays (Thāmir)

Khawlah was the daughter of Qays ibn Fahad (or Qahad) ibn Qays ibn Tha'labah al-Anṣārī from the tribe of Banū-Mālik ibn al-Najjār. She is also known as Khawlah the daughter of Thāmir, and Thāmir is the nickname of Qays. Her mother was Furay'ah bint Zurārah ibn... from the tribe of Banū-Mālik ibn al-Najjār (the cousin) of Qays, her nickname was Ummu-Muḥammad, and her other name was Khuwaylah. Khawlah married Ḥamzah the Holy Prophet's uncle. They had two daughters and two sons together. After the martyrdom of Ḥamzah she married Ḥanẓalah ibn al-Nu'mān ibn 'Umar and they had a son, Muḥammad, together.

Her Merits

Khawlah became Muslim and pledged allegiance to the Messenger of God (ṣ). She had the prosperity of having a husband like Ḥamzah. Her first husband's virtues and fondness for the Prophet (ṣ), and his sacrifice for the religion of Islam is clear enough to have no need for mention. Her second husband, Ḥanẓalah, was one of the companions of Amīr al-Mu'minīn ('a).[4] So we can see she had a strong tie with the Messenger of God (ṣ) and his household.

Maqāl: vol. 3, p. 78; *Usd al-Ghābah*: vol. 5, p. 578 and 444; *Al-Iṣābah*: vol. 4, p. 284.

[1] *Usd al-Ghābah*: vol. 5, p. 444; *al-Mu'jam al-Kabīr*: vol. 24, p. 237-239

[2] *Tahdhīb al-Tahdhīb*: vol. 12, p. 415; *A'lām al-Nisā'*: vol. 1, p. 384

[3] *Biḥār al-Anwār*: vol. 43, p. 280

[4] *Rijāl al-Ṭūsī*: vol. 38.

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn Mandah, Abū-Na'īm, Ibn 'Abd al-Barr, Ibn al-Athīr, Ibn Ḥajar, and Māmqānī have listed her among the relaters of traditions from the Messenger of God (ṣ).[1] Al-Nu'mān ibn Abī-'Ayyāsh, Mu'ādh ibn Rifā'ah, Zuraqyān, and Abu'l-Walīd 'Ubayd Sanūṭā have related traditions from her.[2]

Al-Nu'mān ibn Abī-'Ayyāsh quotes Khawlah bint Thāmir as saying, "I heard the Messenger of God (ṣ) say, 'The world is green, sweet, and lush. People get lost in these without right in such a way that they become deserving of the hellfire in the Hereafter.'"[3]

Maḥmūd ibn Lubayd quotes from Khawlah bint Qays ibn Fahad who relates from the Prophet (ṣ) as saying, "Would you like me to tell you of the compensation for sins?" She said, "Yes, O Messenger of God (ṣ)." He said, "Taking a complete ablution when upset, going to the Mosque frequently, and waiting for the time for the next ritual prayer."[4]

Al-Ṭabarānī based on his documents quotes from Khawlah, the wife of Ḥamzah, as saying, "I heard the Messenger of God (ṣ) and Ḥamzah talking about this world. The Messenger of God (ṣ) said, 'The world is a place of greenness and freshness. Whoever makes use of it in the right way is fortunate. There are many people who take the wealth of God and his Messenger, and the day they meet their Maker they are deserving of the hellfire.'"[5] Al-Bukhārī and al-Tirmidhī have related traditions from Khawlah bint Qays.[6]

111. Al-Khayzurān, the mother of Imam al-Jawād

Al-Khayzurān was the mother of Imam Muḥammad ibn 'Alī, Jawād ('a). She was from the family of Māriyyah the Coptic, the mother of Ibrāhīm the son of the Messenger of God (ṣ), and she was from Nuba[7]. They called her Sabīkah al-

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 78; *Rijāl al-Ṭūsī*: p. 34; *al-Jāmi' fi'l-'Ilal...*: p. 245; *Usd al-Ghābah*: p. 442 and 446; *Al-Iṣābah*: vol. 4, p. 282.

[2] *Tahdhīb al-Kamāl*: p. 165.

[3] *Al-Istī'āb*: vol. 4, p. 1833; *Usd al-Ghābah*: vol. 5, p. 444; *al-Mu'jam al-Kabīr*: vol. 24, p. 242.

[4] *Usd al-Ghābah*: vol. 5, p. 446.

[5] *Al-Mu'jam al-Kabīr*: vol. 24, p. 229.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 415.

[7] Nubia is a district of Zanzibar, a part of Sudan, next to the Nile River. At the current time a part of it is in Egypt, and another part is in Sudan. Fiḍḍah, the servant of Lady Fāṭimah al-Zahrā' ('a), was from this district.

Nūbiyyah, and her nickname was Ummu'l-Ḥasan. She has also been mentioned as Mirīsiyyah, Rayḥānah, and Durrah.[1] The people of Nuba were Christian. After their loss in battle to the Muslims, Sabīkah (al-Khayzurān) was taken prisoner, sold as a slave, and became the mother of the children of Imam al-Riḍā ('a).

Her Merits

Al-Khayzurān was considered one of the most scholarly, virtuous, and greatest women of her time. Moreover, she had the distinction of being the wife of Imam al-Riḍā ('a) and the mother of Imam al-Jawād ('a). This position shows her high rank and value before God; because, such a position is not awarded to everyone.

The Messenger of God (ṣ) stated about her and her son, "May my father be sacrificed for the son of the best of the bondswomen. She is from Nuba and is clean and pure."[2] Imam Mūsā ibn Ja'far ('a) said to Yazīd ibn al-Ṣalt, "If you are able, send my greetings to her."[3]

Mullā Qahpā'ī has introduced al-Khayzurān as one of the women transmitters of traditions.[4] A tradition related from al-Khayzurān was not found; but without doubt she had related traditions from the Imam (ṣ) since she was beside Imam 'Alī ibn Mūsā al-Riḍā ('a) and the mother of Imam Muḥammad ibn 'Alī al-Jawād ('a).

112. Dārimiyyah al-Ḥujūniyyah

Dārimiyyah al-Ḥujūniyyah was a dark skinned woman with a pure character from the tribe of Banū-Kinānah. She was one of the defenders of 'Alī ('a) and lived in al-Ḥujūn in Makkah. She was alive at the time of the reign of Mu'āwiyah.

Her Merits

She was an admirable and eloquent woman. Ibn 'Abd-Rabbih relates from Abū-Sahl al-Tamīmī and Ibn Ṭayfūr from Abū-Isḥāq al-Muqaddamī her speech with Mu'āwiyah in their books.

Her eloquence, strong reasoning, superior intelligence, and firm faith in the

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[1] *Al-Kāfī*: vol. 1, p. 492; *Kamāl al-Dīn:* vol. 1, p. 307; *Kitāb al-Irshād*: p. 316; *Biḥār al-Anwār*: vol. 50, p. 11 and 7; *Majma' al-Rijāl*: vol. 7, p. 174 and 188.

[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 22.

[3] Ibid.

[4] *Majma' al-Rijāl*: vol. 7, p. 174.

leadership of Amīr al-Mu'minīn 'Alī ('a) may be seen from the following story.

When Mu'āwiyah went on the Ḥajj pilgrimage, he asked as to the health of Dārimiyyah al-Ḥujūniyyah. When he was informed as to her health, he sent someone to bring her to him. Dārimiyyah came to him, and he asked as to her well-being in a demeaning manner. Then he said, "Do you know why I sent for you to come to me?" She replied, "No. No one except God knows the unseen." Mu'āwiyah said, "I asked you to come here to see why you like 'Alī and consider me to be your enemy." Dārimiyyah said, "If my life is safe I will tell you." Mu'āwiyah said, "You are safe. Tell me." Dārimiyyah said, "I like 'Alī because of his justice to his subjects. And, he distributed the public wealth evenly. You are my enemy because you fought with 'Alī over something which he was more deserving of; and, you asked for something which you had no right to. I like 'Alī because the Messenger of God (ṣ) set the agreement for his leadership. He was the friend of the homeless and honored the scholars. You are my enemy because you have spilled the peoples blood unjustly, judged with oppression and unfairness, and passed laws based on your own desires." In order to further humiliate her Mu'āwiyah used more dishonorable words and Dārimiyyah answered him.

Mu'āwiyah said, "O woman! Have you seen 'Alī?" Dārimiyyah said, "Yes, I swear to God, I saw him." He said, "How was he?" Dārimiyyah said, "That kingdom which deceived you did not deceive him. The blessings which kept you busy (and caused you to forget God) did not keep him busy. Mu'āwiyah said, "Have you heard him speak?" Dārimiyyah said, "By God, yes. He enlightened hearts from darkness and oppression, and shined them like oil shines a metal wash-tub." Mu'āwiyah said, "You are right." In the end Mu'āwiyah ordered them to give her what she needs to keep her quiet and said, "I swear to God, if 'Alī was alive he wouldn't have given you anything." Dārimiyyah said, "Yes. I swear to God, he wouldn't even have given a mouse from the Muslims wealth (meaning he never gave anyone anything unjustly or without reason)."[1]

Dārimiyyah has related traditions from 'Alī ('a); and Abū-Isḥāq Muqaddamī and Abū-Sahl al-Tamīmī have related traditions from her. It is related from Abū-Isḥāq al-Muqaddamī that Dārimiyyah said[2], "I like 'Alī because of his

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[1] *Al-'Iqd al-Farīd*: vol. 1, p. 352; *Balāghāt al-Nisā'*: p. 105

[2] The definition of a tradition is: relating a quote, deed, or writing from one of the Holy Infallibles (*al-ma'ṣūmīn*: the Holy Twelve Imams plus the Holy Prophet and Lady Fāṭimah al-Zahrā', peace be upon all of them). Therefore, Dārimiyyah's words about Amīr al-Mu'minīn ('a) may be considered to be a tradition.

justice to his subjects. And, he distributed the public wealth evenly. You are my enemy because you fought with 'Alī over something which he was more deserving of and you asked for something which you had no right to. I like 'Alī because the Messenger of God (ṣ) made the pact for his leadership. He was the friend of the homeless and honored the scholars. I swear to God that the power which has deceived you did not deceive him. The blessings which have made you neglectful did not make him neglectful. His speech polished the darkness from the hearts without removing the color of the container."[1]

113. Durrah bint Abī-Salamah

Durrah was the daughter of Abū-Salamah ibn 'Abd al-Asad al-Qurashī al-Makhzūmī; and, her mother was Ummu-Salamah, the wife of the Messenger of God (ṣ). Her father was the brother of the Prophet (ṣ) through nursing.[2] Therefore, she was the sister of Salamah and Zaynab (the children of Ummu-Salamah and Abū-Salamah).

Her Merits

Durrah inherited virtue and knowledge from her mother and related many reports on the life of the Prophet (ṣ). She was one of the scholarly women of her time. She was trained by the Messenger of God (ṣ) and Ummu-Salamah. Considering the affection and connection her mother had with the Prophet's household, and that her daughter related traditions from her; plus, nowhere is it said that she was a non-Muslim, God Willing she was one of the followers of the Prophet's household.

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have listed her among the companions of the Prophet (ṣ).[3] Abū-'Umar has said, "Among the daughters of Ummu-Salamah (and the daughters of the Messenger's (ṣ) wives) Durrah was famous as being very knowledgeable as to the biographers and transmitters of traditions."[4] Durrah has related traditions from the Messenger of God (ṣ).

114. Rabāb

Rabāb was the wife of Dāwūd ibn Kuthayr al-Raqqī[5] and one of the companions of Imam al-Ṣādiq ('a).

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[1] Ibid.

[2] *Al-Istī'āb*: vol. 4, p. 1835; *Usd al-Ghābah*: vol. 5, p. 449.

[3] Ibid; *al-Iṣābah*: vol. 4, p. 290.

[4] *Al-Iṣābah*: vol. 4, p. 290.

[5] Al-Raqqī is the name of a region in the mountains of Baghdad.

Her Merits

Rabāb was a companion and transmitter of traditions from Imam al-Ṣādiq ('a). Shaykh al-Ṭūsī in his book *Rijāl* has listed her husband as Dāwūd ibn Kathīr ibn Abī-Khālid al-Raqqī, and said that he was one of the companions of Imam al-Ṣādiq ('a). In another place he has listed him as one of the companions of Imam al-Kāẓim ('a). In his book *al-Fihrist,* he has also mentioned him and said he had a book which is cited in a tradition from him. Under his name, Māmqānī after a long discussion states, "From this discussion his authority and majesty may be seen."[1]

Shaykh al-Ṭūsī considers her to be one of the companions of Imam Abū-'Abdullāh al-Ṣādiq ('a).[2] 'Allāmah Māmqānī has mentioned her as one of the transmitters of traditions from the Imam and said, "It is obvious she was of the Imamī religion. But, we don't know her level before God."[3] Ardabīlī has counted her as one of the transmitters of traditions.[4] Therefore, she is one of the Shī'ah women transmitters of traditions. However, no other information is available about her.

115. Rabāb, the wife of Imam al-Ḥusayn

Rabāb was the daughter of Imru'ul-Qays ibn 'Adī ibn Aws ibn... Kalb. Her mother was Maysūr the daughter of 'Amr ibn Tha'labah ibn Ḥuṣayn ibn Ṣamṣām. Rabāb married al-Ḥusayn ibn 'Alī ('a) and their children were Sakīnah and 'Abdullāh, or 'Alī al-Aṣghar. She accompanied Imam al-Ḥusayn ('a) and the rest of his family and close ones to Karbalā'. On the day of 'Āshūrā' her nursing infant, 'Abdullāh, was martyred[5]. After that heartrending tragedy she was taken as a captive along with the rest of the women and children of the family of the Messenger of God (ṣ) to al-Kūfah and Damascus. After that she was returned to al-Madīnah; and, she set up residence there. Even though after her waiting period several men from among the nobles and people of distinction asked for her hand in marriage, Rabāb refused saying, "I will never take a spouse after the son of the Messenger of God (ṣ).[6]" Grief and sadness caused her to pass away one year after the events at Karbalā'; and, she was buried in al-Madīnah.[7]

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[1] *Rijāl al-Ṭūsī*: pp. 190, 349; *Tanqīḥ al-Maqāl*: vol. 1, p. 414.
[2] *Rijāl al-Ṭūsī*: p. 342 .
[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 78, Chapter: Women.
[4] *Jāmi' al-Ruwāt*: vol. 2, p. 457.
[5] *Tārīkh al-Ṭabarī*: vol. 3, p. 343.
[6] *Al-Kāmil fī'l-Tārīkh*: vol. 4, p. 36; *al-Sayyidah Sakīnah*: pp. 85, 87.
[7] *Tarājim Sayyidāt Bayt al-Nubuwwah*: pp. 883, 1014; *al-Aghānī*: pp. 14,16.

Her Merits

Rabāb was one of the best and most superior women of her time. She had the honor of being the wife and companion of Abū-'Abdullāh, al-Ḥusayn ('a). She was a witness and part of the tragedy and difficulties which were brought upon al-Ḥusayn ('a), his family, and dependents. And, she tolerated it all. Rabāb was a witness to the martyrdom of her infant child, 'Abdullāh ('Alī al-Aṣghar) and her husband, the king of the Imams, Abū-'Abdullāh, al-Ḥusayn ('a). And then she suffered the hardships of travels, captivity, and humiliation in Kūfah and Damascus until she reached al-Madīnah. In al-Madīnah she cried day and night over the martyrdom of Imam al-Ḥusayn ('a). In memory of him, she compiled poems. Shaykh al-Kulaynī also talks of the mourning of Rabāb and says, "When al-Ḥusayn ('a) was martyred, his Kalbī wife (Rabāb was the daughter of Imru'ul-Qays al-Kalbī) mourned and cried for him; and, her women and servants cried with her until their tears dried."[1]

'Allāmah Māmqānī has listed her among the women transmitters of traditions. He has written, "There is the most authentic in her quotes."[2] 'Umar Ridā Kaḥḥālah says, "She was one of the Arab poets; and, one of the best and most superior women of her time.[3]

She has related traditions from Imam al-Ḥusayn ('a). About the martyrdom of her husband, Abū-'Abdullāh al-Ḥusayn ('a), she has composed a poem with the following meaning:[4]

The person who was light, and others asked him for light, was killed in Karbalā' without being buried. O son of the Prophet, may God bless you with a suitable reward in place of us. You were protected from impairment or loss. You were like a strong and firm mountain which I took shelter in. You were kind with us like a father and mother. Now who is the shelter for the orphans and the poor? Who is it that every destitute person can take refuge in him, and become satisfied? I swear to God, I want no spouse in place of him, till the time when I am buried among the sand and dirt.

116. Rubābah Barghānī Qazwīnī

Rubābah was the daughter of Shaykh Muḥammad Ṣālaḥ ibn... Shaykh Mullā Muḥammad Kāẓim Burghanī Qazwīnī and from a good family. When she

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[1] *Al-Kāfī*: vol. 1, p. 466, tradition no. 9; *Biḥār al-Anwār*: vol. 45, p. 170.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[3] *A'lām al-Nisā'*: vol. 1, p. 438.

[4] *Al-Aghānī*: vol. 16, p. 142; *A'lām al-Nisā'*: vol. 1, p. 439.

reached the age of maturity she married with Mīrzā Hibatullāh Rafī'ī Qazwīnī. She was the sister of Khadījah Burghanī and Nargis Burghānī, who have been mentioned in this collection. Rubābah Burghanī died in the year 1297 approximately.

Her Merits

Rubābah was knowledgeable, scholarly, eloquent, a transmitter of traditions, an orator, preacher, speaker, and one of the wise and intelligent women of her time. She studied the preliminary studies, Arabic, and literature with the distinguished people from her family and her sister, Qurrat al-'Ayn. She learned jurisprudence, fundamentals of belief, commentary, and traditions from her father, the famous commentator Shaykh Muḥammad Ṣāliḥ Burghānī Ḥā'irī, and her uncle, Shahīd Thālith (the third martyr). She learned philosophy and wisdom from Ākhūnd Shaykh Mullā Āghā Ḥakīmī Qazwīnī, and mysticism from her uncle Shaykh Mullā 'Alī Burghānī[1] and her brother Shaykh Mīrzā 'Abd al-Wahhāb Burghānī Qazwīnī.

She was a teacher, preacher, and orator and deduced religious legal laws. She debated and discussed with the religious authorities. She passed laws in the fields of jurisprudence and the sciences, and her opinions were considered important. She helped the poor and destitute. Even though in her speeches and gatherings she spoke very badly of Nāṣir al-Dīn Shāh Qājār and the oppression of the Iranian rulers, Shāh Qājār did not object to her.[2]

117. Rubayyi' bint Mu'awwidh

Rubayyi' was the daughter of Mu'awwidh ibn 'Afrā' al-Anṣārī. Her mother was Ummu-Yazīd bint Qays ibn... ibn 'Adī ibn Najjār. She married Iyās ibn Bukayr from the people of Layth and gave birth to Muḥammad ibn Iyās. Her name is Rubayyi', even though some of the books about the transmitters of traditions have written Rabī'ah. Rubayyi' passed away in the year 45 AH approximately.[3]

Her Merits

Rubayyi' accepted Islam and pledged allegiance with the Messenger of God (ṣ). She was one of those who pledged allegiance under the tree of Riḍwān.[4] She

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[1] Shaykh Mullā 'Alī Burghānī was from a noble family from the descendants of Shaykh Mullā Muḥammad Kāẓim Burghānī, and passed away in the year 1264.

[2] *Mustadarak A'yān al-Shī'ah*: vol. 4, p.104.

[3] *A'lām al-Nisā'*: vol. 1, p. 443.

[4] The Riḍwān Pledge of Allegiance (*bay'at al- Riḍwān*) is also known as the Tree Pledge of Allegiance (*bay'at al-shajarah*) or the Ḥudaybiyah Pledge of Allegiance.

visited with the Messenger of God (ṣ); and, the people of al-Madīnah quoted from her. During the wars in which the Prophet participated, she accompanied the Prophet (ṣ) to attend to the wounded and helped to return those who were killed to al-Madīnah. Her father killed Abū-Jahl. He was asked to describe the Messenger of God (ṣ) and he said, "If you see him, it is as if you are looking at the sun."[1]

Shaykh al-Ṭūsī calls her by the name of Rabī'ah bint Mas'ūd (and in some copies Mu'awwadh). Mīrzā Astarābādī and Aḥmad ibn Ḥanbal use the name of Rubayyi' bint Mu'awwadh for her in listing her among the transmitters of traditions and companions of the Messenger of God (ṣ).[2] Ibn Mandah, Abū-Nua'ym, Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar consider her to be one of the companions of the Messenger of God (ṣ).[3] Sayyid Muḥsin al-Amīn has listed her among the Shī'ah.[4] Māmqānī says, "She is a good and fine person."[5] 'Umar Riḍā Kaḥḥālah writes, "She was a great and distinguished woman."[6]

She has related traditions from the Messenger of God (ṣ). Khālid ibn Dhakwān, Sulaymān ibn Yasār, Muḥammad ibn 'Abd al-Raḥmān ibn Thawbān, Abū-Salamah ibn 'Abd al-Raḥmān, Nāfi' the servant of Ibn 'Umar, Abū-'Ubādah ibn Muḥammad ibn 'Umar ibn Yāsir, 'Ubādah ibn al-Walīd ibn 'Ubādah, and 'Abdullāh ibn Muḥammad ibn 'Aqīl have related traditions from her.

Al-Ṭabarānī has related 21 traditions in different ways from 'Abdullāh ibn Muḥammad ibn 'Aqīl from Rubayyi' bint Mua'wwidh about the Prophet (ṣ) taking the minor ablution (*wuḍū'*).[7] Al-Ṭabarānī based on his documents relates from Khālid ibn Dhakwān from Rubayyi' bint Mu'awwidh as saying, "On the morning of 'Āshūrā' the Messenger of God (ṣ) sent a messenger to the Anṣār who were living in the outskirts of al-Madīnah saying, 'Whoever is fasting in the morning, finish the day with fasting. If they awaken and aren't fasting, fast the rest of the day.' We fasted this day and even kept our small children in a

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The Muslims pledged allegiance to the Holy Prophet (ṣ) under an old gnarled tree at a place called al-Ḥudaybiyah to help him against his enemies. (Persian Encyclopedia)

[1] *Usd al-Ghābah*: vol. 5, p. 452; *al-Mu'jam al-Kabīr*: vol. 24, p. 274.

[2] *Rijāl al-Ṭūsī*: p. 33; *Manhaj al-Maqāl*: p. 400; *al-Jāmi' fī 'l-'Ilal...*: p. 245.

[3] *Al-Isti'āb*: vol. 4, p. 1837; *Tanqīḥ al-Maqāl*: vol. 3, p. 78; *Usd al-Ghābah*: vol. 5, p. 452; *Al-Iṣābah*: p. 293.

[4] *A'yān al-Shī'ah*: vol. 6, p. 459.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[6] *A'lām al-Nisā'*: vol. 1, p. 442.

[7] *Al-Mu'jam al-Kabīr*: vol. 24, p. 275.

state of fasting. We kept them busy playing, made toys out of wool for them, and took them to gardens. If a child cried from hunger, we would give them that toy until the time for breaking the fast."[1]

Al-Ṭabarānī based on his documents relates from Khālid ibn Dhakwān from Rubayyi' bint Mu'awwidh as saying, "We went with the Prophet (ṣ) to war. We (women) didn't fight; but, we gave water (to the soldiers) and cared for the sick and injured."[2]

Abū-Dāwūd, Ibn Mājah, al-Tirmidhī, and al-Nassā'ī related traditions from Rubayyi'.[3]

118. Ruḥaym Ummu-Walad

Ruḥaym Ummu-Walad was the servant of al-Ḥusayn ibn 'Alī ibn Yaqṭīn.[4]

Her Merits

Ruḥaym was one of the best and most excellent women. She went on Ḥajj more than 20 times. She relates from (the servant of) Imam Mūsā ibn Ja'far ('a) about the last moments of the Imam's ('a) life. Shaykh al-Ṭūsī describes her husband, al-Ḥusayn ibn 'Alī ibn Yaqṭīn, as one of the companions of Imam al-Riḍā ('a) and considers him to be reliable.[5]

She has related traditions from Sa'īd the servant of Imam al-Kāẓim ('a). And, Muḥammad ibn 'Īsā ibn 'Ubayd al-'Ubaydī has related traditions from her. Shaykh al-Ṭūsī relates from Muḥammad ibn 'Īsā ibn 'Ubayd al-'Ubaydī from Ruḥaym Ummu-Walad al-Ḥusayn ibn 'Alī ibn Yaqṭīn from Sa'īd the servant of Imam al-Kāẓim ('a), who was appointed to serve the Imam ('a) while he was in prison, as saying, "His death was just like the death of other people. He became weaker and weaker until he passed away."[6]

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[1] Ibid: p. 275.

[2] Ibid: p. 276.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 418.

[4] 'Alī ibn Yaqṭīn ibn Mūsā al-Baghdādī, Mawlā Banī-Asad, was originally from al-Kūfah, but lived in Baghdad. He passed away in the year 182 AHL. He was alive at the time of Imam Mūsā ibn Ja'far al-Kāẓim ('a). He spent years in jail during the rule of Hārūn, the 'Abbāsid ruler. He related traditions from Imam al-Ṣādiq ('a). [*Rijāl al-Najjāshī*: p. 194]

[5] *Rijāl al-Ṭūsī*: p. 373.

[6] *Kitāb al-Ghaybah*: p. 20; *Biḥār al-Anwār*: vol. 48, p. 230.

119. Ruqayyah bint Isḥāq

Ruqayyah was the daughter of Isḥāq[1], the son of Imam Mūsā al-Kāẓim ('a). She had a very long life.

Her Merits

She was a scholarly and majestic woman. She has related traditions from her father who related from his father, Imam Mūsā ibn Ja'far ('a), and from Isḥāq who related traditions to Amīn (her husband). And, Muḥammad ibn Aḥmad ibn 'Alī al-Asadī has related traditions from her.

Shaykh al-Ṣadūq relates from Muḥammad ibn Aḥmad ibn 'Alī al-Asadī from Ruqayyah bint Isḥāq ibn Mūsā ibn Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib ('a), who relates from her father, and he relates from his father from the Messenger of God (ṣ) as saying, "No one's foot slips on the day of judgment until four things are asked from them. These four things are: How did they spend their life? What did they do in their youth? How did they earn their wealth, and then how did they use it? And, they will be asked about liking our Household."[2]

120. Ruqayyah the daughter of the Holy Prophet

Ruqayyah was the second daughter of the great Prophet Muḥammad ibn 'Abdullāh (ṣ) and Khadījah ('a). She was born when the Prophet (ṣ) was 33 years old. She married 'Utbah ibn Abī-Lahab whose mother was Jamīlah bint Ḥarb ibn Umayyah (Ummu-Jamīl). After revelation of Sūrah al-Lahab, the father and mother of 'Utbah persuaded him to divorce her. She later married 'Uthmān ibn 'Affān in Makkah and migrated along with him to Abyssinia. Their son 'Abdullāh was born there. When he was six years old a rooster pecked him in the eye causing swelling and illness until in the month of Jumādā al-Ūlā, 4 A.H. he passed away. The Prophet (ṣ) prayed over him; and, 'Uthmān, the father of 'Abdullāh, entered the grave when they buried him.

When the Prophet (ṣ) set off for the Battle of Badr, Ruqayyah became sick. Therefore, the Prophet (ṣ) didn't take 'Uthmān so that he could care for his wife. The day when Zayd ibn Ḥārithah brought news of the victory of the Islamic army, Ruqayyah departed life.[3]

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[1] Isḥāq ibn Mūsā al-Kāẓim ('a), the brother of Imam al-Riḍā ('a), was a pious and virtuous man. He was called the Chief because he arose against al-Ma'mūn, the 'Abbāsid ruler, in al-Baṣrah. Shaykh al-Ṭūsī has listed him among the companions of Imam al-Riḍā ('a). He is buried in Saveh. (*Rijāl al-Ṭūsī*: p. 369)

[2] *Al-Khiṣāl*: vol. 1, p. 253, Chapter: Four.

[3] *Tārīkh al-Ṭabarī*: vol. 1, p. 458; *al-Istī'āb*: vol. 4, p. 399; *Musnad Aḥmad ibn*

Her Merits

The Messenger of God (ṣ) was present at the burial of Ruqayyah. Ibn 'Abbas relates that the Prophet (ṣ) said, "Praise be to God, (helping in) the burying of girls is of high honor."[1] And al-Kulaynī relates from Imam al-Bāqir ('a) or Imam al-Ṣādiq ('a) that at the burial for Ruqayyah the Messenger of God (ṣ) said, "May you join our virtuous relative, 'Uthmān ibn Maẓ'ūn."

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have listed this lady among the companions of the Prophet (ṣ). Māmqānī has listed her among the transmitters of traditions. Sayyid Muḥsin al-Amīn has called her 'one of the notable Shī'ah.'[2]

121. Zubaydah bint Ja'far ibn Abī-Ja'far al-Manṣūr

The granddaughter of Abū-Ja'far al-Manṣūr was the wife of Hārūn the 'Abbāsid ruler. She was also the mother of Muḥammad al-Amīn. She married Hārūn in the year 165 AH in Baghdad; and closed her eyes to the world in the year 216 AH.[3]

Her Merits

She was one of the followers (Shī'ah) of the Imams. Her servant gave water to the pilgrims in Makkah for free at the time when people were charging one dinar for water. Reserves of water were brought out from beneath the stones and hills of Makkah using her wealth. She gave much charity in the way of God. She had one hundred maidservants who had memorized the Qur'ān. The continual sound of the recitation of Qur'ān could be heard coming from her palace like the sound of honey bees.[4] A mosque was built in her name with her wealth.[5] Eight people in her family were rulers: her ancestor al-Manṣūr, her father's paternal uncle al-Saffāḥ, her paternal uncle al-Mahdī, her paternal uncle's son al-Hādī, her husband Hārūn, her son al-Amīn, and the sons of her

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Ḥanbal: vo. 6, p. 277 *al-Mu'jam al-Kabīr*: vol. 12, p. 432; *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[1] *Al-Mu'jam al-Kabīr*: vol. 11, p. 376; *al-Istī'āb*: vol. 4, p. 401 as related by Abū-Na'īm in *Ḥilyat al-Awliyā'*: vol. 5, p. 209.

[2] *Al-Istī'āb*: vol. 4, p. 400; *Usd al-Ghābah*: vol. 7, p. 115; *Al-Iṣābah*: vol. 8, p. 138; *Tanqīḥ al-Maqāl*: vol. 3, p. 78; *A'yān al-Shī'ah*: vol. 7, p. 34.

[3] *Tārīkh al-Ṭabarī*: vol. 4, p. 506 and 575; *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[4] *Tanqīḥ al-Maqāl* vol. 3, p. 78; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 268.

[5] *Biḥār al-Anwār*: vol. 51, p. 342; *Kashf al- Ghumah*: vol. 2, p. 314; *Kamāl al-Dīn:* vol. 2, p. 517.

husband al-Ma'mūn and al-Mu'taṣim.[1]

Zubaydah is one of the women who will be in the army of Imam al-Mahdī ('aj). Al-Mufaḍḍal ibn 'Umar writes, "I heard Imam al-Ṣādiq ('a) say, 'There will be 13 women with Imam al-Mahdī who will tend to the injured and take care of the sick as they did (in battles) alongside the Prophet (ṣ).' The transmitter said, 'Name them for me.' The Imam said, 'Qanwā' bint Rashīd, Ummu-Ayman, Ḥabbābah al-Wālibiyyah, Sumayyah the mother of 'Ammār ibn Yāsir, Zubaydah, Ummu-Khālid al-Aḥmasiyyah, Ummu-Sa'īd al-Ḥanafiyyah, Ṣabbānah al-Māshiṭah, and Ummu-Khālid al-Juhaniyyah.[2]

Māmqānī considers her to be one of the transmitters of traditions. Al-Ṣadūq writes in the book *al-Amālī* that she was one of the Shī'ah. When they realized her belief, she was divorced.[3]

It is related from al-Ḥasan ibn 'Alī ibn Yaqṭīn from Zubaydah from Jamīl from Imam al-Ṣādiq ('a) that he said, "Whoever passes away outside of the realms of the sanctuaries of al-Madīnah and Makkah, God will raise him among the people of Makkah on the Judgment Day, even if 'Abd al-Raḥmān ibn al-Ḥajjāj and Abū-'Ubaydah be among them."[4]

122. Zubaydah Shīrāzī Qawwāmī

Zubaydah was the daughter of the famous philosopher Ṣadr al-Muta'llihīn Shīrazī[5] and was born in the year 1024 AH.

Her Merits

She was knowledgeable, scholarly, a writer, relater of traditions, memorizer of Qur'ān, and knowledgeable in the commentary of the Qur'ān. She studied with her father Mullā Ṣadrā and her sister Ummu-Kulthūm.[6] She obtained mastery

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[1] *Sharh Nahj al-Balāghah*: vol. 15, p. 293.

[5] *Dalāi'l al-Imāmah*: p. 259.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[7] *Al-Maḥāsin*: vol. 1, p. 70.

[5] Muḥammad ibn Ibrāhīm ibn Yaḥyā al-Shīrāzī al-Qawwāmī was known as Mullā Ṣadrā. He passed away in the year 1050 AHL. He was a philosopher and the author of many books.

[6] Ummu-Kulthūm al-Shīrāzī (1019 – 1090 AHL) was the daughter of the philosopher Ṣadr al-Muta'allihīn, renown as Mullā Ṣadrā. She learned the sciences and philosophy from her father. She married 'Abd al-Razzāq ibn 'Alī al-Lāhījī al-Qummī (deceased: 1034), known as Fayyāḍ, and became well versed in many of the sciences. It is said she participated in the gatherings of religious authorities where they discussed rhetoric. She

over most of the sciences; and, in eloquence she was compatible with the religious authorities. She mastered literature and commentary on the Qur'ān. She married Muḥammad Fasawī, a scholar and supporter of religion, and together they had Muḥammad Taqī Majlisī[1]. Zubaydah wrote the book *Sharḥ al-Shāfiyah*. Her son learned literature from her. Sayyid Shihāb al-Dīn al-Mar'ashī al-Najafī has written her bibliography in the introduction to his book *Ma'ādin al-Ḥikmah*.[2]

123. Zahrā'

Zahrā' was one of the companions of Imam al-Jawād ('a). No description of her life was found.

Shaykh al-Ṭūsī, Mīrzā Astarābādī and Ardabīlī have called her Zahrā' Ummu-Aḥmad ibn al-Ḥusayn[3], and said that she was one of the companions of Imam al-Jawād ('a).[4] 'Allāmah Māmqānī has said, "In the book *Rijāl* by Shaykh al-Ṭūsī, the names Zahrā' and Ummu-Aḥmad ibn al-Ḥusayn have been listed one after the other. Thus, Mīrzā Astarābādī and others thought that these two are one person and have listed them as one (which is incorrect)." Then he writes, "It would appear that she was Shī'ah; however, there is no information available on her life.[5] Māmqānī's words are correct; because, in studying the manuscripts it may be seen that the names of transmitters of traditions from one Infallible are listed one after the other.[6]

124. Zaynab (Rayṭah) the wife of Ibn Mas'ūd

Zaynab was the daughter of 'Abdullāh ibn Mu'āwiyah al-Thaqafiyyah or, the daughter of Mu'āwiyah[7]; and she was the wife of 'Abdullāh ibn Mas'ūd and the mother of his child. She has also been called Rayṭah and Rā'iṭah. Ibn Ḥajar says, "Abū-Sa'īd, Ibn Ḥabbān, al-'Askarī, Ibn Mandah, and Abū-Nu'aym have

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was the mother of Mīrzā Ḥasan, known as Kāshifī (deceased: 1121). [*Mustadrak A'yān al-Shī'ah*: vol. 3, p. 43]

[1] The first Majlisī, Kamāl al-Dīn Muḥammad Fasāyī, renown as Mīrzā Kamālā, passed away in the year 1070 AHL.

[2] *Mustadarak A'yān al-Shī'ah*: vol. 3, p. 83.

[3] Aḥmad ibn al-Ḥusayn is Aḥmad ibn Dāwūd al-Baghdādī.

[4] *Rijāl al-Ṭūsī*: p. 409; *Manhaj al-Maqāl*: p. 400; *Jāmi' al-Ruwāt*: vol. 2, p. 457.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[6] Handwritten manuscripts of *Rijāl al-Barqī*, number 6955, in the central library of Tehran University.

[7] *Tahdhīb al-Tahdhīb*: vol. 12, p. 422.

considered Zaynab and Rayṭah to be two different people.[1] Ibn Sa'd has introduced Rayṭah as a manumitted bondwoman.[2] Ibn al-Athīr and Ibn 'Abd al-Barr have used both names for her. The book *Rijāl al-Shī'ah* has only mentioned Zaynab.[3] Most writers consider both names to be for one person.

Her Merits

Zaynab became Muslim, pledged allegiance to the Messenger of God (ṣ), and related traditions from him. She was an industrious woman, and since her husband had no wealth, she supported her family. Therefore, nothing remained for her to give in charity. According to al-Ṭabarī, her husband 'Abdullāh ibn Mas'ūd was one of the twelve people who refused to come to the Mosque at the summons of Abū-Bakr. He rejected the take-over of Caliphate by Abū-Bakr and said, "O you people of Quraysh, you know that the household of the Prophet are closer to him than you are. If you claim the position of Caliphate and leadership of the Muslims belongs to the close ones of the Messenger of God (ṣ), his near family are closer to him and have a longer history of closeness to him. 'Alī ibn Abī-Ṭālib ('a) is more deserving of this position after the Messenger of God (ṣ). Give the position to him which God has assigned for him, and return to your past or you will suffer the loss."[4]

Al-Majlisī quotes Amīr al-Mu'minīn ('a) as saying, "The earth was created for seven people, and because of them sustenance comes to the inhabitants of the earth. Because of them rain falls and people are helped. They are: Abū-Dharr, Salmān, al-Miqdād, 'Ammār, Ḥudhayfah, and 'Abdullāh ibn Mas'ūd. I am their Imam and leader and they were present at the time of the prayer over Fāṭimah ('a)."[5]

Shaykh al-Ṭūsī, Ibn 'Abd al-Barr, Ibn al-Athīr, and Māmqānī have introduced her as one of the companions and relaters of traditions from the Messenger of God (ṣ).[6] Māmqānī writes, "Her life story is unclear to us."[7]

She has related traditions from the Messenger of God (ṣ), 'Abdullāh ibn Mas'ūd

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[1] Ibid.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 290.

[3] *Usd al-Ghābah*: vol. 5, p. 461 and 470; *al-Istī'āb*: vol. 4, pp. 1848 and 1856.

[4] *Tārikh al-Ṭabarī*: vol. 2, p. 255.

[5] *Ḥayāt al-Qulūb*: p. 396.

[6] *Rijāl al-Ṭūsī*: p. 52; *Usd al-Ghābah*: vol. 5, pp. 461 and 470; *al-Istī'āb*: vol. 4, pp. 1848 and 1856; *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[7] *Tanqīḥ al-Maqāl*: ibid.

(her husband), and 'Umar ibn al-Khaṭṭāb. Abū-'Ubaydah (her son), her nephew, 'Amr ibn al-Ḥārith ibn Ḍirār, Muḥammad ibn 'Amr ibn al-Ḥārith, 'Abdullāh ibn 'Amr ibn al-Ḥārith, Busr ibn Sa'īd, and 'Ubayd ibn Sabbāq have related traditions from her.

The wife of 'Abdullāh ibn Mas'ūd said, "'O Messenger of God (ṣ), I am an industrious woman. That which I make I sell, but my husband, children, and I have no wealth. Shall I spend this income on them?' He answered, 'Whatever you spend to help them will be rewarded.'"[1] Al-Ṭabarānī based on five different documents relates from Ibn 'Utbah from Rā'iṭah a tradition similar to this.[2]

Ibn Sa'd relates based on his documents from Busr ibn Sa'īd as saying, "Zaynab al-Thaqafiyyah, the wife of 'Abdullāh ibn Mas'ūd, reported to me that the Messenger of God (ṣ) told her, "When you go out to pray the evening prayer do not use perfume."

Al-Bukhārī, Muslim, Abū-Dāwūd, al-Tirmidhī, al-Nassā'ī, and Ibn Mājah have related traditions from her.[3]

125. Zaynab bint Abī-Rāfi'

Zaynab was the daughter of Abū-Rāfi'[4] who was the servant of the Messenger of God (ṣ). She served the Messenger of God (ṣ) and his daughter Fāṭimah ('a).

Her Merits

Considering her parents' life history that they served the Messenger of God (ṣ), and were trusted by him, Amīr al-Mu'minīn ('a) and Fāṭimah ('a), it may be said that Zaynab, like her father, was one of the close companions of the Prophet's household ('a).

She has related traditions from Fāṭimah ('a). Ibrāhīm al-Rāfi'ī has related traditions from her.

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 290; *Sunan al-Dāraquṭnī*: vol. 2, p. 109, the book on charity.

[2] *Al-Mu'jam al-Kabīr*: vol. 24, pp. 263-265.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 422.

[4] Abū-Rāfi' was freed by the Holy Prophet (ṣ); so, he remained in his service. The Prophet (ṣ) said about him, "Each prophet had someone to trust, and the person I trust is Abū-Rāfi'." He participated in most of the battles alongside the Prophet (ṣ), and later alongside Amīr al-Mu'minīn ('a). He was one of the good Shī'ah followers, and the Imam's treasurer.

Abū-Na'īm relates from Ya'qūb ibn Ḥamīd from Ibrāhīm al-Rāfi'ī that the daughter of Abū-Rāfi' said, "'I saw Fāṭimah, the daughter of the Messenger of God (ṣ), when she came to her father with her two sons. It was at the time when he was sick with the illness which he died from.' The daughter of Abū-Rāfi' said, 'O Messenger of God, these are your children. Give them something as inheritance from yourself.' He said, 'Al-Ḥasan has inherited my majesty and gentlemanliness while al-Ḥusayn has inherited my generosity and bravery.'"[1]

126. Zaynab bint Abī-Salamah

Zaynab was the daughter of Abū-Salamah 'Abdullāh ibn 'Abd al-Asad al-Qurayshī al-Makhzūmī. And her mother was Ummu-Salamah (Hind bint Abī-Umayyah ibn Suhayl al-Makhzūmī), who later became the wife of the Prophet (ṣ). She was born in Abyssinia and accompanied her mother in coming to al-Madīnah. Her name was Barrah; and the Messenger of God (ṣ) called her Zaynab. She was an infant when her father Abū-Salamah passed away. She was the sister through nursing of 'Urwah ibn al-Zubayr the son of Asmā' bint Abī-Bakr. She married 'Abdullāh ibn Zuma' ibn al-Aswad al-Asadī and they had six sons and three daughters together. Ibn Sa'd relates based on his documents from Abī-Ḥarmalah that Zaynab bint Abī-Salamah parted this world in the year 73 AH when Ṭāriq was ruling in al-Madīnah.[2]

Her Merits

Zaynab was raised by the Messenger of God (ṣ) and her mother Ummu-Salamah. She was one of the highest experts in jurisprudence in al-Madīnah of her time. She is also considered to be one of the companions of the Messenger of God (ṣ). She had a long life, and related seven traditions from him. Ibn al-Athīr quotes 'Aṭṭāf in writing, "My mother said, 'I saw Zaynab when she was an old woman, but her face remained unchanged.'"[3] (This means she didn't look old in appearance.) Abū-Rāfi' has said, "Whenever we wanted to mention a woman who was eminent in religious jurisprudence in al-Madīnah, we would remember Zaynab the daughter of Ummu-Salamah."[4] He also quotes al-Ḥasan al-Baṣrī as saying, "During the War of al-Ḥarrah[5] a large number of the people

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[1] *Usd al-Ghābah*: vol. 5, p. 467; al- *Al-Iṣābah*: vol. 4, p. 310.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 461.

[3] *Usd al-Ghābah*: vol. 5, p. 468.

[4] *Tahdhīb al-Tahdhīb*: vol. 12, p. 421.

[5] The Event of al-Ḥarrah was an attack that was led by Muslim ibn 'Aqabah, one of the commanders of Yazīd ibn Mu'āwiyah's army, against the people of al-Madīnah in the year 63 AH. More than 300 people of the children of the Muhājirūn and Anṣār and

of al-Madīnah were killed, including two of the sons of Zaynab, the stepsons of the Messenger of God (ṣ). When they brought them to her she said, "*innā lillāhi wa-innā ilayhi rāji'ūn* (a Qur'ānic expression when a misfortune befalls; We are Allah's and to Him shall we be returned)."[1]

Shaykh al-Ṭūsī has listed Zaynab among the companions and transmitters of traditions from the Messenger of God (ṣ).[2] Sayyid al-Amīn has mentioned her among the notables of the Shī'ah and said, "Zaynab, like her mother, was one of the most devoted of followers of Amīr al-Mu'minīn ('a)."[3] Māmqānī has called her one of the transmitters of traditions and companions saying, "I know her to be one of the good people."[4] 'Umar Riḍā Kaḥḥālah has written, "She was a woman transmitter of traditions, knowledgeable, and more learned than all of the other women of her time in al-Madīnah."[5]

She has related traditions from the Prophet (ṣ), Ummu-Salamah (her mother), 'Ā'ishah, Zaynab bint Jaḥsh, Ummu-Ḥabībah the daughter of Abū-Sufyān, Ḥabībah the daughter of Ummu-Ḥabībah, and the wives of the Prophet (ṣ).[6] 'Alī ibn al-Ḥusayn ibn 'Alī ('a), Abū-'Ubaydah ibn 'Abdullāh ibn Zama' (her son), Muḥammad ibn 'Amr ibn 'Aṭā', Ḥumayd ibn Nāfi' al-Madanī (Abū-Aflaḥ), 'Irāk ibn Mālik al-Ghifārī, 'Urwah ibn al-Zubayr, Abū-Salamah ibn 'Abd al-Raḥmān, Kulayb ibn Wā'il, Abū-Qulābah, 'Abdullāh ibn Zayd al-Jarmī, Qāsim ibn Muḥammad ibn Abī-Bakr, 'Āmir al-Mash'abī and others have related traditions from her.[7]

Ibn al-Athīr has related based on his own documents from 'Aṭṭāf ibn Khālid al-Makhzūmī from his mother from Zaynab the daughter of Abū-Salamah as saying, "Whenever the Messenger of God (ṣ) was taking a shower my mother would say, 'Go to the Prophet.' When I would enter he would throw a handful of water in my face and say, 'Go back.'"[8]

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many of the Ṣaḥābah (companions of the Holy Prophet) were martyred during this attack.

[1] *Tahdhīb al-Tahdhīb*: vol. 12, p. 421.

[2] *Rijāl al-Ṭūsī*: p. 33.

[3] *A'yān al-Shī'ah*: vol. 7, p. 133.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[5] *A'lām al-Nisā'*: vol. 2, p. 767; *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 461.

[6] *Tahdhīb al-Kamāl*: p. 185.

[7] Ibid.

[8] *Usd al-Ghābah*: vol. 5, p. 468.

Ibn 'Abd al-Barr based on his own documents quotes from Muḥammad ibn 'Amr ibn 'Aṭā' from Zaynab bint Abī-Salamah and Zaynab bint Jaḥsh as saying, "My name was Barrah and the Prophet named me Zaynab."[1]

Al-Ṭabarānī and the writer of *Tahdhīb al-Kamāl* based on their own documents have quoted from Ibn Luhay'ah from 'Amr ibn Shu'ayb from Zaynab bint Abī-Salamah as saying, "The Messenger of God (ṣ) was in the house of Ummu-Salamah when al-Ḥasan, al-Ḥusayn, and Fāṭimah entered. The Prophet (ṣ) seated al-Ḥasan ('a) to one side, al-Ḥusayn ('a) to the other side, and Fāṭimah ('a) on his lap. Then he said, 'May God's mercy and blessings be upon you, my household, and He is praised and good.'" Zaynab says, "Ummu-Salamah and I were seated there. Ummu-Salamah cried. The Messenger of God (ṣ) looked at her and said, 'Why are you crying?' Ummu-Salamah said, 'O Messenger of God (ṣ), you have made them special; and, my daughter and I were not considered.' He said, 'You and your daughter are part of my household.'"[2]

Al-Ṭabarānī has related eight traditions from Zaynab bint Abī-Salamah. Some of these are like the ones related here.

127. Zaynab bint Jaḥsh

Ummu'l-Mu'minīn Zaynab was the daughter of Jaḥsh ibn Rabāb ibn Ya'mur al-Asadī. Her mother was Umaymah the daughter of 'Abd al-Muṭṭalib, the paternal aunt of the Messenger of God (ṣ) and Salām, and her nickname was Ummu'l-Ḥakam. She accepted the Messenger of God's invitation to Islam during the first days of his invitation, and she followed him to al-Madīnah when he migrated there. The Messenger of God (ṣ) changed her name from Barrah to Zaynab and asked for her hand in marriage for Zayd ibn Ḥārithah. However, Zaynab did not consider Zayd to be suitable. The Prophet (ṣ) said, "I am pleased with this marriage." Then, this Qur'ānic verse was revealed, "*And it behoves not a believing man and a believing woman that they should have any choice in their matter when God and His Apostle have decided a matter.*"[3] So, Zaynab had no choice and in the end the Messenger of God (ṣ) wedded them in order to break the tradition[4] which existed from before the advent of Islam.

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[1] *Al-Istī'āb*: vol. 4, p. 1855.

[2] *Al-Mu'jam al-Kabīr*: vol. 24, p. 281; *Tahdhīb al-Kamāl*: p. 186.

[3] The Holy Qur'ān 33/36.

[4] Before the advent of Islam, it was customary for the Arabs to marry one from a family at their own level. The Messenger of God (ṣ) wed Zaynab bint Jaḥsh, his cousin, to Zayd, his adopted son, whom he had freed from slavery, in order to break this custom.

After a while Zayd decided to divorce Zaynab. The Prophet (ṣ) advised him to keep her and not get divorced. Then the following verse was revealed, "*And when you said to him to whom God had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) God...*"[1]

However, since Zayd considered it to be more beneficial to Zaynab and himself to get separated, they were divorced. In accordance to the order of God and in order to break the tradition from the time of ignorance which considered the wife of an adopted son to be prohibited for marriage,[2] the Prophet (ṣ) married Zaynab after her waiting period had finished. This was based on a command in a verse from the Qur'ān, "*...and you concealed in your soul what God would bring to light, and you feared men, and God had a greater right that you should fear Him. But when Zayd had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and God's command shall be performed.*"[3]

Zayd asked for Zaynab's hand in marriage for the Messenger of God (ṣ). She did not answer and only said, "I will wait for God's decision." Then, she went to her place of worship until the aforementioned verse was revealed. When she heard of the revelation of this verse she did prostration. Subsequently, the Messenger of God (ṣ) married her towards the end of the year 5 AH after his marriage with Ummu-Salamah.

Her Merits

From what has been said it may be concluded that Zaynab bint Jaḥsh was a faithful woman who submitted to the will of God. She obeyed God and His Messenger against her own wishes. One of her most important merits is the fact that God wed her to the Messenger of God (ṣ) in the heavens. For this marriage the Prophet (ṣ) gave a feast of meat and bread and invited everyone. Anas has said, "One of the miracles which I witnessed during the ten years when I served the Prophet (ṣ) was the day when everyone ate from that food and still food remained."

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[1] The Holy Qur'ān 33/37.

[2] During the Era of Ignorance (i.e. the pre-Islamic era) an adopted person was considered to be the adopter's own son. The Holy Prophet (ṣ) by the command of God wanted to break this tradition and render it invalid. (*Majma' al-Bayān*: vol. 4, p. 360; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 103)

[3] The Holy Qur'ān 33/37.

Al-Ṭabarsī has written, "The wedding feast which the Messenger of God (ṣ) gave for his marriage with Zaynab was unlike all of the other wedding feasts which he gave for his other wives.[1] Zaynab was in the house with the Prophet (ṣ) when the following verse was revealed, "*O you who believe, do not enter the houses of the Prophet unless permission is given to you...*"[2]

Ibn Sa'd based on his documents quotes Zaynab bint Ummu-Salamah as saying, "I heard my mother Ummu-Salamah say about Zaynab bint Jaḥsh, 'May God send His blessings upon her...' Then she told of what had passed between her and 'Ā'ishah. (This story has been eliminated to avoid lengthiness.) She continued, 'Zaynab said, 'I swear to God I am not like the other wives of the Prophet (ṣ). Their elders had them married to the Messenger of God (ṣ); but, God married me to His Prophet and revealed this verse about me which the Muslims read, and there is no change in it.'"

Ummu-Salamah said, "Zaynab was a good woman who fasted, prayed, and gave a great deal of charity to the indigent. The Messenger of God (ṣ) liked her very much."[3] Ibn Sa'd writes in another report, "The Messenger of God (ṣ) gave 80 camel loads of dates and 20 camel loads of barley or wheat to Zaynab bint Jaḥsh from the Battle of Khaybar.[4] The Messenger of God (ṣ) told 'Umar ibn al-Khaṭṭāb, "Truly, Zaynab bint Jaḥsh is *awwāhah*'." It was asked what he meant, and he answered, "She has humility and humbleness."[5] Ummu'l-Mu'minīn Zaynab has related eleven traditions from the Messenger of God (ṣ) and the *al-Siḥāḥ al-Sittah* have written her traditions.[6]

Her Merits

Zaynab had numerous merits to the point that 'Ā'ishah said about her, "May God send His blessings upon Zaynab bint Jaḥsh. She reached to a degree of honor which no one else had. God wed His prophet to her in this world and Qur'ān is a witness to that. At the time when all of us wives of the Messenger of God (ṣ) were around him he said, 'From among all of you the one whose hand is more outstretched (an expression meaning being generous) will meet with me sooner and she will be my wife in heaven.' The Prophet (ṣ) had given

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[1] *Majma' al-Bayān*: vol. 4, p. 361.

[2] The Holy Qur'ān 33/53.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 103.

[4] Ibid: p. 107.

[5] *Al-Istī'āb*: vol. 4, p. 1852.

[6] *A'lām al-Nisā'*: vol. 2, p. 61; *Tahdhīb al-Tahdhīb*: vol. 12, 420.

her the good news that she would join him before all of the rest of us."[1]

ʿĀ'ishah has also said, "An honorable woman who was a shelter for the orphans and indigent has passed away."[2] And, she said, "There is no woman as good as her in religion, purity, and piety before God; and, I have seen no one as honest as her in speech."

Zaynab was a patient and very generous woman to the needy. She fed the indigent with her own hands. She would tan leather, sell it, and give the money in charity. She also had other talents the revenue from which she would give to the poor. Even though she had a good income she left nothing behind in inheritance when she died since she had already given it all away to the indigent. Therefore, Zaynab bint Jaḥsh is an example of a woman who is both Muslim and a good believer who (using the talents that she had) worked, and had an income for herself which she never used to show off, and it didn't cause her to become conceited. Everything she earned she gave away in the cause of God, saved nothing for herself, and didn't buy gold or ornaments for herself.

Zaynab passed away in the year 20 or 21 AH during the reign of ʿUmar ibn al-Khaṭṭāb when she was 53 years old[3] and they built a coffin for her. Ibn al-Athīr has written, "She was the first woman for whom they built a coffin."[4] Nonetheless, this statement is not exact because for Lady Fāṭimah al-Zahrā''s (ṣ) death Asmā' bint ʿUmays built the first coffin in al-Madīnah for her. However, because she was buried overnight people did not see it. Zaynab was the first wife of the Messenger of God (ṣ) to join him. ʿUmar ibn al-Khaṭṭāb prayed over her and buried her in the Baqīʿ Cemetery. During her burial ʿUmar wanted to enter the grave but the wives of the Prophet (ṣ) said, "Someone can enter who is related to her." ʿUmar was embarrassed by this saying and said, "You are right."

Shaykh al-Ṭūsī, Ibn Ḥanbal, Ibn ʿAbd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have listed her among the transmitters of traditions from the Messenger of God (ṣ).[5] ʿAllāmah Māmqānī has listed her among the transmitters of traditions and has written, "From the point of view of virtues, I consider her to be at the highest

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 108; *A'lām al-Nisā'*: vol. 2, p. 62.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 110.

[3] *Al-Istī'āb*: vol. 4, p. 185.

[4] *Usd al-Ghābah*: vol. 5, p. 465.

[5] *Rijāl al-Ṭūsī*: p. 32; *al-Jāmi' fī'l-'Ilal...*: p. 244; *al-Istī'āb*: vol. 4, p. 1849; *Usd al-Ghābah*: vol. 5, p. 468; *Al-Iṣābah*: vol. 4, p. 310.

level, and God knows better."[1] Shaykh Maḥallātī says, "It appears that Zaynab bint Jaḥsh is the most superior of the women and the noblest of the wives of the Prophet (ṣ) after Lady Khadījah al-Kubrā, Ummu-Salamah, and Maymūnah.[2]

She has related traditions from the Messenger of God (ṣ).[3] Ummu-Ḥabībah bint Abī-Sufyān, Muḥammad ibn Jaḥsh (her nephew), Zaynab bint Abī-Salamah, Kulthūm ibn al-Muṣṭalaq, her servant, and Qāsim ibn Abī-Bakr have written traditions from her.[4]

Al-Ṭabarānī based on his documents has related from Ummu-Ḥabībah bint Abī-Sufyān from Zaynab bint Jaḥsh as saying, "The Messenger of God (ṣ) entered while he was worried, and said, 'Woe on the Arabs from the evil which is approaching. The movement of Gog and Magog is starting today.' Then, he made a circle with his thumb and pointing finger. Zaynab said, 'O Messenger of God, will we be annihilated while there are pious people amongst us?' He answered, 'Yes. If evil and vice increase, you will be annihilated.'"[5]

Al-Ṭabarānī has related four similar traditions with a little variation. He also relates based on his documents from Zaynab bint Ummu-Salamah as saying, "I entered upon Zaynab bint Jaḥsh at the time when her brother had died. She wanted some perfume and said, "I have no need for perfume, but I heard the Prophet (ṣ) say, 'For a woman who believes in God and the Judgment Day it is not permitted for her to mourn for more than three days for the deceased unless for a husband. For a husband the mourning period is four months and ten days.'"[6]

128. Zaynab bint Khuzaymah

Zaynab was the daughter of Khuzaymah ibn al-Ḥārith ibn 'Abdullāh ibn 'Amr ibn 'Abd-Manāf al-'Āmirī, and there is no doubt as to her lineage. During the time of ignorance she was known as Ummu'l-Masākīn (mother of the poor). She was the wife of 'Abdullāh ibn Jaḥsh who was killed during the battle of Uḥud . The Messenger of God (ṣ) married her in the year 3 AH for a dowry of 12 oka. She only lived for several months after that with the Holy Prophet. She departed this life two to three months after their marriage when she was 30

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 78.

[2] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 336.

[3] *A l-Jāmi' fi 'l-'Ilal...*: p. 244.

[4] *Tahdhīb al-Kamāl*: p. 184.

[5] *Al-Mu'jam al-Kabīr*: vol. 24, p. 51; *Ṣaḥīḥ al-Bukhārī*: vol. 9, p. 60.

[6] Ibid: vol. 24, p. 53.

years old. She was the maternal sister of Maymūnah, the Holy Prophet's wife. Qutādah has said that before her marriage with the Messenger of God (ṣ), Zaynab was married to al-Ṭufayl ibn al-Ḥārith.[1]

Ibn 'Abd al-Barr, Ibn al-Athīr, and Māmqānī have listed her among the companions and transmitters of traditions from the Messenger of God (ṣ).[2]

129. Zaynab, the daughter of the Holy Prophet

Zaynab was the oldest daughter of Muḥammad ibn 'Abdullāh, the Messenger of God (ṣ), and Khadījah ('a). She was born when the Prophet (ṣ) was 30 years old, and passed away in the year 8 AH. There is a difference of opinion among historians as to whether Zaynab or al-Qāsim was the first child of the Prophet (ṣ). Some consider al-Qāsim to be the first, and others have said Zaynab was the first child. She married Abu'l-'Āṣ ibn Rabī'ah from the Banū-Umayyah before the advent of Islam. Zaynab became Muslim and migrated following her father. However, Abu'l-'Āṣ didn't become Muslim and the two were separated.[3] She was the mother of Umāmah bint Abu'l-'Āṣ.[4] Umāmah bint Abu'l-'Āṣ married with Amīr al-Mu'minīn ('a) after the martyrdom of Lady Fāṭimah al-Zahrā' ('a) and according to her wishes.

There was a period of six years when Zaynab lived without a husband. Abu'l-'Āṣ, who was a wealthy man, trustworthy, and a businessman[5], was taken hostage in the Battle of Badr. Zaynab gave the necklace which her mother, Lady Khadījah, had given to her to free him. The Messenger of God (ṣ) recognized the necklace and the Muslims freed Abu'l-'Āṣ and returned the necklace to Zaynab in respect of the Prophet (ṣ).[6]

Abu'l-'Āṣ made a trip for business the year after he was freed. During this trip he came to a problem and he and his wealth were captured by the army of Islam, so he took refuge with Zaynab. Zaynab received permission from the Messenger of God (ṣ) to give him refuge. He said, "Respect your guest even though he isn't on the truth and is not intimate (*maḥram*) to you." Al-Ṭabarī quotes 'Abdullāh ibn Abī-Bakr as saying, "The Prophet (ṣ) sent me to battle

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[1] *Tārikh al-Ṭabarī*: vol. 1, p. 590; *al-Istī'āb*: vol. 4, p. 409.

[2] *Al-Istī'āb*: vol. 4, p. 409; *Usd al-Ghābah*: vol. 7, p. 130; *Al-Iṣābah*: vol. 8, p. 157.

[3] *Tārikh al-Ṭabarī*: vol. 2, p. 14 and vol. 1, p. 458; *al-Istī'āb*: vol. 4, pp. 409-410.

[4] *Tārikh al-Ṭabarī*: vol. 1, p. 458.

[5] Ibid: vol. 1, p. 551 (Abu'l-'Āṣ Muqsim ibn Rabī'ah 'Abd al-'Uzzā ibn 'Abd-Shams ibn 'Abd-Manāf was among the polytheists during the Battle of Badr.)

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 79; *Rayāḥīn al-Sharī'ah*: vol. 2, p. 198-200.

and we found the wealth of Abu'l-'Āṣ there. This was wealth which he had rented from Zaynab. The Messenger of God (ṣ) said, 'Return his wealth to him.' The Holy Prophet's orders were carried out and all of the wealth of the Quraysh was returned to them." Abu'l-'Āṣ became Muslim and came to the Prophet (ṣ). The Prophet (ṣ) returned Zaynab to him with the same original contract.[1] However, Ibn al-Athīr quotes a tradition saying the Messenger of God (ṣ) married Zaynab to Abu'l-'Āṣ for a new contract.[2]

Her Merits

The Messenger of God (ṣ) loved Zaynab very much. Her husband Abu'l-'Āṣ, also loved her deeply.[3] The Messenger of God (ṣ) has said about the position of her dignity, "'O people, shall I introduce the people who have the best aunts and uncles?' They said, 'Yes.' He said, 'They are al-Ḥasan and al-Ḥusayn. Their uncle is al-Qāsim and their aunt is Zaynab, the daughter of the Messenger of God."

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have listed Zaynab, the daughter of the Messenger of God (ṣ), among the companions of the Messenger of God (ṣ). Māmqānī has listed her among the women transmitters of traditions. Sayyid Muḥsin al-Amīn has listed her as one of the Shī'ah nobles.[4]

130. Zaynab the daughter of Sulaymān ibn 'Alī

Zaynab was the daughter of Sulaymān ibn 'Alī ibn 'Abdullāh ibn al-'Abbās ibn 'Abd al-Muṭṭalib ibn Hāshim, the wife of Ibrāhīm ibn Muḥammad, and the mother of the children of 'Abbās.

Her Merits

Zaynab was an influential, wise, and eloquent woman. She has related traditions from her ancestors from the Messenger of God (ṣ). She was an enemy of the family of Marwān, and a supporter and friend of the household of 'Alī ('a), whom she honored and respected very much.

When al-Ma'mūn, the 'Abbāsid ruler, entered Baghdad, the Hashemites gathered around Zaynab the daughter of Sulaymān ibn 'Alī, because she was

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[1] *Tārīkh al-Ṭabarī*: vol. 1, p. 638.

[2] *Usd al-Ghābah*: vol. 7, p. 131.

[3] *Al-Istī'āb*: vol. 4, p. 409.

[4] *Al-Istī'āb*: vol. 4, p. 409; *Usd al-Ghābah*: vol. 7, p. 131; *al-Iṣābah*: vol. 8, p. 151 (He has listed her with the name Zaynab bint Sayyid Wild-Ādam.); *Tanqīḥ al-Maqāl*: vol. 3, p. 78; *A'yān al-Shī'ah*: vol. 7, p. 141.

the most honorable and esteemed of all the descendants of 'Abbās. They asked her to talk to al-Ma'mūn about changing his green clothes.[1] Zaynab promised to do this. She went to him and said, "O *Amīr al-Mu'minīn*, it is true that you and your family are more powerful than the descendants of 'Alī ibn Abī-Ṭālib even if you do not remove the way, customs, and traditions of our ancestors. Give up the green clothes and do not make people desire what you have."

Al-Ma'mūn said, "O aunt, no one has talked with me in more effectual words than you. And, no one has requested from me what you have requested. The Messenger of God (ṣ) passed away and Abū-Bakr came into power, and you know it was not his right to rule over us, the household of the Prophet. Then, 'Umar became the ruler, and he did as his predecessor did. After him, 'Uthmān became the leader and (in jobs and governmental duties) turned to the Umayyads and turned away from all others.

After 'Uthmān, the state in disorder and darkness was turned over to 'Alī . Even so, 'Abdullāh ibn 'Abbās became the governor of al-Baṣrah, 'Ubaydullāh ibn 'Abbās became the governor of Yemen, Qutham became the ruler of Bahrain, and each of them became the governor of one area. This is our responsibility to return the leadership to the children of 'Alī. And, after this nothing will happen except what they (meaning the descendants of 'Alī) like." After that he wore black clothes. Al-Ma'mūn respected Zaynab very much, and so did the dignitaries from the ruling class.[2]

Zaynab has related traditions from her father Sulaymān ibn 'Alī al-Hāshimī. 'Āṣim ibn 'Alī al-Wāsiṭī, Ja'far ibn 'Abd al-Wāḥid al-Qāḍī, 'Abd al-Ṣamad ibn Mūsā al-Hāshimi, Aḥmad ibn Khalīl ibn Mālik, Abū-Ya'qūb ibn Sulaymān (her brother), and Muḥammad ibn Ṣāliḥ al-Qurayshī have related traditions from her.

Ibn 'Asākir has quoted from his documents from Abū-Isḥāq Ibrāhīm ibn 'Abd al-Ṣamad ibn Mūsā ibn Muḥammad ibn Ibrāhīm from his ancestors from Zaynab bint Sulaymān al-Hāshimī as saying, "My father told me a tradition

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[1] Green clothes were special for the family of Banū-Hāshim. The Umayyad rulers wore black. When the 'Abbāsids took over power, they wore green clothes to draw attention, because green clothes were worn only by the family of the Holy Prophet (ṣ). They wanted to show that they were from the same family as the descendants of the Holy Prophet (ṣ). However, they were descendants of al-'Abbās the uncle of the Prophet (ṣ). Al-Ma'mūn, the 'Abbāsid ruler, also wore green clothes when he came to power. The descendants of the Holy Prophet (ṣ) objected to this, and they asked Zaynab to request al-Ma'mūn to change his green clothes.

[2] *A'lām al-Nisā'*: vol. 2, p. 69.

from 'Abdullāh ibn 'Abbās that he said, 'I heard the Prophet (ṣ) say, 'Whoever eats (food) from what has fallen on the tablecloth will not become poor and his children will not be humiliated.'" He has also related from the same chain of transmitters from Zaynab bint Sulaymān from 'Abdullāh ibn 'Abbās as saying, "I heard the Prophet (ṣ) say, 'O God, give my nation blessings in getting up at dawn."[1]

131. Zaynab the daughter of 'Alī ibn Abī-Ṭālib

Zaynab al-Kubrā was the daughter of Amīr al-Mu'minīn ('a) 'Alī ibn Abī-Ṭālib ('Abd-Manāf) ibn 'Abd al-Muṭṭalib ibn Hāshim al-Qurayshī al-Hāshimī and her mother was Lady Fāṭimah al-Zahrā' ('a), the precious daughter of the Messenger of God (ṣ). Zaynab was born during the lifetime of the Prophet (ṣ). Her nicknames were Ummu-Kulthūm, Ummu-'Abdullāh, and Ummu'l-Ḥasan. However, for this woman who was so oppressed she also has nicknames such as Ummu'l-Maṣā'ib, Ummu'l-Razāyā, Ummu'l-Nawā'ib, and other similar nicknames which have also been mentioned.[2] Her father married her to her paternal cousin, 'Abdullāh ibn Ja'far[3]. Their children were 'Alī, 'Awnal-Akbar, 'Abbās, Muḥammad, and Ummu-Kulthūm.

The time and place of her death are not entirely clear. Even so, some historians like al-Zarkalī have placed the time of her death as 62 AH.[4] 'Allāmah Māmqānī and Sayyid al-Amīn have written, "After the event of Karbalā', the household of the Prophet (ṣ) were first taken to Damascus and then to al-Madīnah. Zaynab ('a) left this world 80 days after entering al-Madīnah. It hasn't been proven that she left there, and she was buried in al-Madīnah.[5] Therefore, according to these words the time of her death would be 61 AH in al-Madīnah.

Her Merits

The merits of Zaynab are so well known that there is no need to mention them, and it is not possible to list them. Her name was presented to the Messenger of God (ṣ) by the angel Gabriel ('a), and the Prophet (ṣ) said, "I tell those of you who are present and those who are absent to keep the dignity of this girl. She is

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[1] *Tarājim al-Nisā'*: p. 115.

[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 46.

[3] 'Abdullāh was the first baby born to Muslimah in Abyssinia from Asmā' bint 'Umays. He was raised under the training of Amir al-Mu'minīn Imam 'Alī ('a), and died in the year 80 AH in al-Madīnah. (*Tārīkh al-Ya'qūbī*: vol. 2, p. 198)

[4] *Al-A'lām* by al-Zarkalī: vol. 3, p. 172.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p.80; *A'yān al-Shī'ah*: vol. 7, p. 140.

just like Khadījah al-Kubrā ('a).[1]" From the point of view of eloquence, all of the speakers have admitted that whenever she spoke it was as if 'Alī ('a) spoke. Her degree of modesty, infallibility, wisdom, and science just like her mother's were to such an extent that it is impossible to report. Sayyid ibn Ṭāwus wrote, "When al-Ḥusayn ('a) was martyred, Zaynab ('a) shouted, 'O Muḥammad! May the angels in heaven send salutations upon you. This is al-Ḥusayn who is drenched in blood and his limbs have been cut off. And, these are your daughters who have been taken hostage. I will complain to God, Muḥammad al-Muṣṭafā, 'Alī al-Murtaḍā, Fāṭimah al-Zahrā', and Ḥamzah Sayyid al-Shuhadā'. O Muḥammad, this is al-Ḥusayn."[2]

She was the daughter of Fāṭimah al-Zahrā' ('a), the peak of modesty, infallibility, and insight. She was the sister of Imam al-Ḥusayn the master of the martyrs. Her attachment and fondness for her brother was to such an extent that she couldn't pass even a day without him. She was so strong in her faith, sacrifice in the way of her religion, and fighting in the way of God that she stood beside her Imam and Master, Imam al-Ḥusayn ('a) and gave her sons for her religion and the way of her brother. Zaynab was so patient and enduring that she has surprised people throughout history. In truth, no woman has been seen to be as patient as her from the beginning of creation till now. She was in the position to be able to keep the secrets of Imamate. Imam al-Ḥusayn ('a) entrusted some information to Zaynab ('a) in keeping for Imam Zayn al-'Ābidīn ('a) when he was seriously sick.[3] Shaykh al-Ṣadūq relates from Aḥmad ibn Ibrāhīm based on two documents that after the death of Imam al-Ḥasan al-'Askarī ('a) he asked Ḥakīmah bint Muḥammad ibn 'Alī (ṣ), "Who should the Shī'ah refer to?" She answered, "They asked Ummu-Abī-Muḥammad if a woman is capable of being entrusted with a will. She referred to Imam al-Ḥusayn ('a) who entrusted his sister Zaynab bint 'Alī (ṣ) with his will."[4]

Zaynab ('a) was superior to the women of her time in acts of worship, piety, purity, and generosity. She closed her eyes to the comforts of home and accompanied her brother to the deserts in carrying out her duties. Zaynab ('a) was the sister and helper of Imam al-Ḥusayn ('a) and was justly called Ummu'l-Maṣā'ib, because she witnessed the death of her grandfather the Messenger of God (ṣ), the tribulations of the martyrdom of her mother Fāṭimah

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[1] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 38.

[2] *Al-Lahūf 'alā Qatlā al-Ṭufūf*: p. 37.

[3] Ibid: p. 57.

[4] *Kamāl al-Dīn:* vol. 2, pp. 501 and 507.

al-Zahrā' ('a) who was the daughter of the Prophet (ṣ), the martyrdom of her father Amīr al-Mu'minīn ('a), the martyrdom of her brother Imam al-Ḥasan ('a) in the great tragedy of Karbalā', the martyrdom of her brothers and sons, witnessing the attack of the enemy on the tents, taking hostage the household of the Messenger (ṣ), moving them as hostages from Karbalā' to al-Kūfah, and the insult and abuse from the enemy and Ibn Ziyād. And, this was while they watched the decapitated heads of her brothers, children, and family on spears being carried before their caravan.

The speeches of Zaynab ('a) after the martyrdom of Imam al-Ḥusayn ('a), in the bazaar of al-Kūfah, the palace of Ibn Ziyād, and the palace of Yazīd in Damascus were so strong and moving that everyone was dazed and it awoke the Muslims from their sleep of ignorance. She carried out her mission well to revive the religion of her grandfather (as Historians, writers of the tragedy at Karbalā', and others have reported).[1] Zaynab inherited her mother's and father's characteristics of modesty, humbleness, worship, and servitude. Most nights she spent in prayer, and she recited Qur'ān continuously. She even spent the night of the 11th of Muḥarram in prayer after witnessing so much tragedy and while being so tired. Imam al-Sajjād ('a) said, "I saw my aunt sitting in prayer and worshipping that night."[2] It may be said that for such a woman who had lived her life modestly covered and far from the sight of men who were not of her family, the evening of 'Āshūrā' was one of the most difficult periods of time for her when the enemy attacked the tents and removed the covers from the heads of the women and children.

She was similar to Khadījah al-Kubrā (ṣ) in serenity and poise, to Fāṭimah al-Zahrā' ('a) in infallibility and modesty, to Imam 'Alī al-Murtaḍā ('a) in eloquence and words, to Imam al-Ḥasan al-Mujtabā ('a) in patience and fortitude, and to Imam al-Ḥusayn Sayyid Shuhadā' ('a) in bravery and courage.

There is a famous memorial in Damascus in her name. However, on it is written the name Zaynab al-Ṣughrā (junior). There is also a famous memorial in Egypt in the name of Sayyidah Zaynab. Yet, it is doubtful that it belongs to Zaynab al-Kubrā, because there is no evidence in history for her going to Egypt. Both Damascus and Egypt were under the rule of Yazīd, and there is no mention of her going to Egypt in the reliable Shī'ah books. In addition, the former Shī'ah

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[1] *Balāghāt al-Nisā'*: p. 20; *Al-Lahūf 'alā Qatlā al-Ṭufūf*: pp. 63 and 79; *Maqtal al-Ḥusayn*: vol. 2, p. 40; *Biḥār al-Anwār*: p. 45; *Rayāḥīn al-Sharī'ah*: vol. 3, pp. 141-154; *A'yān al-Shī'ah*: vol. 7, pp. 138-140.

[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 62.

religious leaders never mentioned her going to Damascus. The words of some people that the grave of Zaynab ('a) is in Damascus next to the grave of her husband, 'Abdullāh ibn Ja'far also cannot be correct, because in the books: *al-Istī'āb, Usd al-Ghābah, Iṣābah, 'Umdat al-Ṭālib*, and other books it is written that 'Abdullāh was buried in al-Madīnah. The grave in Egypt belongs to Sayyidah Zaynab bint Yaḥyā al-Ḥasaniyyah or al-Ḥusayniyyah.[1]

Bint al-Shāṭī[2] has written, "The governor of al-Madīnah wrote to Yazīd, 'The presence of Zaynab among the people of al-Madīnah is causing the people's feelings to become agitated.' Yazīd instructed him to distribute the household of the Prophet between different cities. Zaynab ('a) left the city of her ancestors, al-Madīnah, and did not return there. She set out for Egypt. When she reached the land of Nile, the month of Sha'bān in the year 61 AH had begun. She passed away on the 14th of Rajab in the year 62 AH."[3]

Yāqūt al-Ḥamawī has written, "The grave in Damascus belongs to Ummu-Kulthūm."[4] Ibn 'Asākir has written, "The grave of Ummu-Kulthūm in Damascus does not belong to Zaynab ('a) or her sister, Ummu-Kulthūm bint 'Alī (ṣ), because both of them passed away in al-Madīnah." Therefore, the time and place of Zaynab's (ṣ) death, like her mother's, are unknown.

Sayyid Ḥasan Ṣadr has written in the book *Nuzhat Ahl al-Ḥaramayn*, "Zaynab al-Kubrā the daughter of Amīr al-Mu'minīn ('a) whose nickname was Ummu-Kulthūm was buried next to her husband 'Abdullāh ibn Ja'far al-Ṭayyār outside of Damascus in Syria. However, in all of the sources it has been written that 'Abdullāh was buried in al-Madīnah. Ibn Jubayr has written in his book *al-Riḥlah* that witnesses have mentioned the grave being in Damascus. About the shrines of the Ahl al-Bayt, he has written, "A shrine has spoken of Ummu-Kulthūm the daughter of 'Alī ibn Abī-Ṭālib, who was called Zaynab al-Ṣughrā, and her nickname was Ummu-Kulthūm."[5] Ibn al-Athīr has listed Zaynab among the companions of the Messenger of God (ṣ) and written, "Zaynab was a wise, intelligent, and very logical woman."

Āyatullāh Khū'ī has written, "Zaynab was a partner and companion to her

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[1] *A'yān al-Shī'ah*: vol. 7, p. 140.

[2] Dr. 'A'ishah 'Abd al-Raḥmān, known as Bint al-Shāṭī, taught Qur'ānic sciences at the university of Qawawiyyīn. She was the author of books such as: *Tarājim Sayyidāt Bayt al-Nubuwwah*.

[3] *Zaynab Bānūya Qahrmān Karbalā*: pp. 169-172.

[4] *Mu'jam al-Buldān*: vol. 23, p. 191.

[5] *'Aqīlat Banī-Hāshim*.

brother al-Ḥusayn ('a) in defending Islam and fighting in the way of God and defending the religion of her grandfather, the Messenger of God (ṣ). She was so eloquent in speech that it was as if her father was speaking. She was resolute and persevering like her father. She did not humiliate herself in front of the oppressors, and feared no one besides God. She spoke the truth and was honest. The many events did not shake her, and the storm of thunder and lightning (those events) did not destroy her. Truly she was the sister of al-Ḥusayn ('a) and his partner in belief and holy war."[1]

Shaykh Maḥallātī has written, "I believe that after Fāṭimah al-Zahrā' ('a), Lady Zaynab is superior to all of the women from the beginning to the end. And, whoever studies the life of this chaste woman will certainly agree with this, because of her comprehensive virtues in both religion and origin."

'Umar Riḍā Kaḥḥālah says, "She was a highly honorable descendant of the Prophet with a superior wisdom, prudence, and eloquence."[2]

Farīd Wajdī has written, "Zaynab was one of the greatest, leading, most elect, and honorable of women."[3]

Sayyid Muḥsin al-Amīn has said, "Zaynab ('a) was one of the best women. Her virtues and superiority are so famous as to make it unnecessary to talk about them. And her virtues are so obvious that they will not remain hidden. The magnificence of her rank and position, the greatness of her status and degree, her strength in reasoning, superiority in intellect, her steadfastness and constancy may be realized from the speech she made in al-Kūfah. Her eloquence in words and her verbal skill in her speeches in al-Kūfah, Damascus, and... are such that it is as if her father, Amīr al-Mu'minīn, is speaking."[4]

'Allāmah Māmqānī has counted her among the women transmitters of traditions and said, "Shaykh al-Ṣadūq has listed her in his book *al-Mashyakhah* and I say, 'Zaynab! Who is Zaynab?! How do you know who Zaynab is? She is a woman from the Banū-Hāshim with a praised personality and no one besides her mother was more honored and glorified than her. And, it would be true if we were to say that she is the junior most veracious lady (*al-Ṣiddīqah al-Ṣughrā*). She was so well-covered and kept her Islamic dress to such an extent that during the time of her father and brothers no men saw her until the tragedy of

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[1] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 191.

[2] *A'lām al-Nisā'*: vol. 2, p. 91.

[3] *Dā'irat Ma'ārif al-Qarn al-'Ishrīn*: vol. 4, p. 795.

[4] *A'yān al-Shī'ah*: vol. 7, p. 137.

Karbalā'. She was unique in her patience, strength of faith, and piety. And, she was so eloquent that it was as if she was speaking from the tongue of Amīr al-Mu'minīn ('a).'[1]

Zaynab has related traditions from Fāṭimah ('a) (her mother), 'Alī ibn Abī-Ṭālib ('a) (her father), Asmā' bint 'Umays, and Ummu-Ayman. Muḥammad ibn 'Amr, 'Aṭā' ibn al-Sā'ib, Fāṭimah bint al-Ḥusayn (her niece), Jābir ibn 'Abdullāh al-Anṣārī, and 'Abbād al-'Āmirī have related traditions from her.

Shaykh al-Ṣadūq based on his documents relates from Jābir from Zaynab bint 'Alī (ṣ) as saying, "Fāṭimah in her speech about Fadak said, 'God has sent and made a covenant and contract with you. There is a relic which has been left amongst you. The first is the Book of God which is His proof and testimony. It is a sign which uncovers His secrets. It is a proof the appearance of which enlightens and shines. Continuously listening to it is good and beneficial. It is a leader which takes its followers to heaven. It leads its followers towards salvation. God's shining signs have been mentioned in it. Its forbidden areas have been specified and its merits mentioned."[2]

Ibn Qawlawayh based on his documents relates from Qudāmah ibn Zā'idah from 'Alī ibn al-Ḥusayn ('a) from Zaynab ('a) as saying, "Ummu-Ayman related to me that one day the Messenger of God (ṣ) went to see Fāṭimah ('a). I made porridge for him and 'Alī ('a) brought a tray of dates. I brought a tray containing milk and oil. The Messenger of God, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ate from that porridge."[3]

Shaykh al-Mufīd based on his documents relates from 'Īsā ibn Mihrān from Yūnus from Sulaymān al-Hāshimī from Zaynab bint 'Alī ibn Abī-Ṭālib ('a) as saying, "When Abū-Bakr decided to take Fadak and al-'Awālī away from Fāṭimah ('a), and she was unable to persuade him otherwise, she went to the grave of her father, the Messenger of God (ṣ). She threw herself on his grave and complained to him of the people's behavior. She cried too such an extent that the dirt of his grave became wet. Fāṭimah wailed and a city responded."[4]

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p.79.

[2] *Man-lā-Yaḥḍaruhu'l-Faqīh*: vol. 3, p. 567. This is from the specches of Lady Fāṭimah al-Zahrā' ('a), and only a small portion has been mentioned here. Refer to this book and the books: *'Ilal al-Sharā'i'*, *al-Iḥtijāj* by al-Ṭabrisī, and *Rijāl al-Kashshī*.

[3] *Kāmil al-Ziyārāt*: p. 263.

[4] *Al-Amālī* by Shaykh al-Ṣadūq: p. 40. Fadak was a village in Ḥijāz which was about a two to three day trip from al-Madīnah. God gave this to the Prophet (ṣ) after the Battle of Khaybar and the conquest of its fortress in the year 7 AH.

Ibn Qawlawayh based on his documents relates from 'Alī ibn al-Ḥusayn ('a) from Zaynab ('a) as saying, "When Ibn Muljam struck my father and I saw the signs of death in him, I told him, 'Father, Ummu-Ayman gave me news which is *so and so*. I like to hear this from you.' He responded, 'My daughter, this tradition is just as Ummu-Ayman has told you. It is as if I see you and the women of your family who have been taken hostage in that land. I swear to He who opens the seed and moves the winds, on that day the only friends of God are you, your friends, and followers.'"[1]

Al-Majlisī has also related traditions from her.[2] The speeches and poems of Zaynab ('a) about the words and state of Imam al-Ḥusayn ('a) are considered to be the words of the Infallibles ('a).[3]

In one of her speeches, Zaynab said, "A person who doesn't want any of God's creatures to be his intercessor before God should praise God. Haven't you heard He said, 'God hears whoever praises Him. So, he fears Him because of His power, and is humble before Him because of His nearness.'"[4]

132. Zaynab bint Ka'b

Zaynab, the daughter of Ka'b ibn 'Ajrah[5], was one of the companions of the Messenger of God (ṣ). She married Abū-Sa'īd al-Khidrī.[6]

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[1] *Kāmil al-Ziyārāt*: chapter 88, p. 266.

[2] *Biḥār al-Anwār*: vol. 36, p. 351.

[3] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 57.

[4] *'Aqīlat Banī-Hāshim*: p. 20.

[5] Shaykh al-Ṭūsī has said that Ka'b ibn 'Ajrah al-Anṣārī, Abū-Muḥammad, was one of the companions of the Holy Prophet (ṣ) and Imam 'Alī ('a) and one of those who pledged allegiance to the Prophet (ṣ) at the Riḍwān Pledge of Allegiance. He passed away in the year 52. [*Rijāl al-Ṭūsī, Lughat Nāma Dihkhudā*]

[6] Sa'd ibn Mālik ibn Sinān ibn Tha'labah ibn 'Ubayd ibn al-Abḥar is also known as Khadra ibn 'Awf ibn al-Ḥārith ibn al-Khazraj al-Anṣārī al-Khidrī (the maternal brother of Qutādah ibn al-Nu'mān). Abū-Sa'īd was a religious authority, scholar, rational, and had memorized the Qur'ān. He was 13 years old during the Battle of Uḥud, and 15 years old during the Battle of Banu'l-Muṣṭalaq. [*al-Istī'āb*: vol. 4, p. 1671] He participated in 12 battles with the Prophet (ṣ). He was one of the famous companions, one of the Anṣār, and one of the first to follow Imam 'Alī ('a) after the death of the Prophet (ṣ). He was a resolute Shī'ah. [*Tanqīḥ al-Maqāl*: vol. 3, p. 10; *Rijāl al-Ṭūsī*: pp. 20 and 43]

Her Merits

She was a virtuous woman and one of the companions of the Prophet (ṣ). She has related traditions from him by way of Furay'ah bint Mālik (her sister in-law). Shaykh al-Ṭūsī has introduced her husband Sa'd (Abū-Sa'īd al-Khidrī al-Anṣārī al-Madanī al-'Arabī) as one of the companions of the Messenger of God (ṣ). And, in another place he has introduced him with the name of Sa'd ibn Mālik al-Khazrajī al-Makanī as one of the companions of Imam 'Alī ('a).[1]

Considering the situation and status of her father and husband it may be said that Zaynab, who was trained by such a father and a husband like Abū-Sa'īd al-Khidrī, was a pious and faithful woman. And, nothing has been said in blame of her. God willing she was one of the Shī'ah and followers of Amīr al-Mu'minīn ('a).

Ibn Sa'd, Ibn al-Athīr and Ibn Ḥajar have listed her among the companions of the Messenger of God (ṣ).[2] Ibn Ḥabbān has counted her among the recorders of traditions. And, Abū-Dāwūd, al-Tirmidhī, al-Nassā'ī, Ibn Mājah, and Aḥmad ibn Ḥanbal have related traditions from her.[3] She has related traditions from Abū-Sa'īd al-Khidrī (her husband) and Furay'ah bint Mālik (her sister). Sa'd ibn Isḥāq ibn Ka'b (her nephew) and Sulaymān ibn Muḥammad ibn Ka'b ibn 'Ujrah have related traditions from her.

Ibn 'Abd al-Barr has related a tradition from Ibn Isḥāq from Zaynab bint Ka'b from Abū-Sa'īd al-Khidrī as saying, "The people were complaining about 'Alī ('a) when the Prophet (ṣ) was in the middle of a speech. The Prophet (ṣ) rose and I heard him say, 'O' people, don't complain about 'Alī. I swear to God I fear His being that he ('Alī) should be complained about.'"[4]

Ibn 'Abd al-Barr has related a tradition based on his documents from Abū-Ḍamarah from Sa'd ibn Isḥāq ibn Ka'b (the nephew of Zaynab) from Zaynab bint Ka'b from Abū-Sa'īd and his sister from the Prophet (ṣ) about the compensation for illness.[5] Ibn al-Athīr has related a tradition with a similar meaning from Yaḥyā ibn Sa'īd from Sa'd ibn Isḥāq from Zaynab from Abū-Sa'īd.[6]

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[1] *Rijāl al-Ṭūsī*: vol. 26, p. 56.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 479; *Usd al-Ghābah*: vol. 5, p. 470; *Al-Iṣābah*: vol. 4, p. 322.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 422; *A'lām al-Nisā'*: vol. 2, p. 104.

[4] *Al-Istī'āb*: vol. 4, p. 1857; *Tahdhīb al-Kamāl*: p. 187.

[5] Ibid.

[6] *Usd al-Ghābah*: vol. 5, p. 470.

133. Zaynab bint Muḥammad ibn Yaḥyā

Zaynab, the daughter of Muḥammad ibn Yaḥyā[1], was one of the transmitters of traditions from Imam Abū-Ja'far al-Thānī, Muḥammad ibn 'Alī ('a).

Shaykh al-Ṭūsī has listed her among the companions of Imam al-Jawād ('a).[2] al-Barqī, Ardabīlī, and Mīrzā Astarābādī have counted her among the transmitters of traditions from Imam al-Jawād ('a).[3] 'Allāmah Māmqānī has said, "Her being Shī'ah is clear. However, I don't know how to prove her virtuousness?"[4] Conversely, Sayyid al-Amīn introduces her with the name Zaynab bint Aḥmad ibn Yaḥyā.[5]

She has related traditions from Imam Muḥammad ibn 'Alī al-Jawād ('a).

134. Zaynab al-'Aṭṭārah (al-Ḥawlā')

Al-Barqī and Māmqānī have considered Zaynab al-'Aṭṭārah to be one of the transmitters of traditions from the Messenger of God (ṣ).[6]

Her Merits

Al-Kulaynī relates based on his documents from al-Ḥusayn ibn Zayd al-Hāshimī from Imam al-Ṣādiq ('a) as saying, "Zaynab al-'Aṭṭārah used to come to the wives and daughters of the Prophet and sell them perfume. The Prophet (ṣ) came while she was in their house, and he said, 'When you come to us our houses become sweet smelling.' Al-Ḥawlā' said, 'Your houses are sweet-smelling because of you, O Messenger of God?'"

In continuation of this conversation between the Messenger of God (ṣ) and Zaynab it is written that the Prophet said, "Whenever you sell perfume, sell correctly and don't be fraudulent. Don't mix the perfume with anything, because piety is better and keeps the wealth more." Zaynab said, "O Messenger

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[1] Shaykh al-Ṭūsī has listed Muḥammad ibn Yaḥyā as one of the companions of Imam Muḥammad al-Jawād ('a). (*Rijāl al-Ṭūsī*: p. 360) He has also listed Muḥammad ibn Yaḥyā al-Makānī Abū-Yaḥyā al-Baṣrī as one of the companions of Imam al-Hādī ('a). (*Rijāl al-Ṭūsī*: p. 422) 'Allāmah Ardabīlī has introduced 25 people with the name of Muḥammad ibn Yaḥyā, and so it is not possible to say which one is the father of Zaynab. (*Jāmi' al-Ruwāt*: vol. 2, p. 213-218)

[2] *Rijāl al-Ṭūsī*: p. 409.

[3] *Rijāl al-Barqī*: p. 62; *Jāmi' al-Ruwāt*: vol. 2, p. 457; *Manhaj al-Maqāl*: p. 4400.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[5] *A'yān al-Shī'ah*: vol. 7, p. 142.

[6] *Rijāl al-Barqī*: p. 62; *Tanqīḥ al-Maqāl*: vol. 3, p. 80; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 191.

of God (ṣ), I didn't come to sell anything this time. I have come to ask you about the magnificence of God..."[1]

135. Sālimah (Salmā) the servant of Abū-'Abdullāh

Sālimah was the servant of Imam al-Ṣādiq ('a) and a transmitter of traditions from him. Her name has been mentioned in several different ways such as: Sālimah Mawlāt Abū-'Abdullāh ('a)[2], Salmā Mawlāt Walad Abī-'Abdullāh,[3] Sālimah Mawlāt Walad Abī-'Abdullāh[4], and Salmā Mawlāt Abī-Ja'far[5].

Although it is possible that Salmā Mawlāt Abī-Ja'far is another person, the books about the transmitters of traditions have not listed her separately. It is possible both of these names belong to one person who served Imam al-Bāqir (Abū-Ja'far) and Imam al-Ṣādiq (Abū-'Abdullāh) ('a). Ibn Dāwūd had introduced her with the name Sā'imah in his book on the transmitters of traditions[6], which is a mistake.[7]

Her Merits

She was freed by Imam al-Ṣādiq ('a) and she thus served him. Al-Barqī has listed Sālimah Mawlāt Abī-'Abdullāh among the people who transmitted traditions from Abū-'Abdullāh ('a) in his book *Rijāl*.[8] Shaykh al-Ṭūsī has mentioned Sālimah Mawlāt Abī-'Abdullāh as one of the companions of Imam al-Ṣādiq ('a) in his book on the transmitters of traditions.[9] 'Allāmah Māmqānī has written, "Her being Shī'ah is obvious, however we found no praise of her in order to be able to count her among the virtuous."[10]

She has related traditions from Abū-'Abdullāh Imam al-Ṣādiq ('a). Ibrāhīm ibn 'Abd al-Ḥamīd has related traditions from her. Shaykh al-Kulaynī has related based on his documents from Ibrāhīm ibn 'Abd al-Ḥamīd from Sālimah Mawlāt Abī-'Abdullāh ('a) as saying, "I was with Imam al-Ṣādiq ('a) at the time of his

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[1] *Furū' al-Ḥadīth*: No. 143, p. 291; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 191.

[2] *Al-Kāfī*: vol. 7, p. 55, (*Kitāb al-Waṣāyā*); *Rijāl al-Ṭūsī*: p. 341.

[3] *Man-lā-Yaḥḍaruhu'l-Faqīh*: vol. 4, p. 231.

[4] *Tahdhīb al-Aḥkām*: vol. 9, p. 246.

[5] *Biḥār al-Anwār*: vol. 46, p. 290, No. 15.

[6] *Rijāl Ibn Dāwūd*: p. 224.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 80

[8] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 191.

[9] *Rijāl al-Ṭūsī*: p. 341.

[10] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

death. He became unconscious. When he became conscious again he said, 'Give al-Ḥasan ibn 'Alī ibn 'Alī ibn al-Ḥusayn (al-Afṭas) 70 dinars. And, give *so and so* this much, and to *so and so* that much.' I said, 'Are you going to help him who raised a sword on you?' He said, 'Woe on you, do you read Qur'ān?' I said, 'Yes.' He said, 'Have you heard this verse where God says, 'Those who observe the ties of relationship as God has ordered and fear their Lord, and fear doing evil.'' Then he said, 'Don't you want me to be one of those people about whom God has revealed this verse? Yes, O Sālimah, God created heaven and virtues along with the breeze of His good smell. That breeze can be smelled from a distance of 1000 years, but someone who is disclaimed by his parents or cuts the ties of relationship will not smell it.'"[1]

Al-Majlisī quotes from the book *Kashf al-Ghummah* that Salmā Mawlāt Abī-Ja'far said, "His brothers would visit him and they wouldn't leave until the Imam ('a) had fed them with a good and pure food, dressed them in appropriate and good clothes, and granted them some money. I would tell him to reduce doing this. He said, 'O Salmā, good in this world is nothing but giving a reward to one's brothers and doing good.' He would give 500, 600, or 1000 Dirhams as a prize, and didn't weary of sitting with his brothers. He said, 'The friendship and closeness of a brother to you may be seen by what is in your heart in relation to him.' A sentence such as: 'O beggar may God bless you', or 'take this you beggar' was never heard. Rather he called them with good names.[2]"

136. Sittu'l-'Ashīrah

Sittu'l-'Ashīrah was the daughter of Aḥmad ibn Sa'īd ibn Muḥammad al-Baṣrī al-Muhallabī al-Kūfī.

Her Merits

She was a knowledgeable, virtuous woman who transmitted traditions. Sayyid al-Amīn and 'Umar Riḍā Kaḥḥālah have written, "Sayyid Jalāl al-Dīn 'Abd al-Ḥamīd ibn Taqī 'Abdullāh ibn Usāmah al-'Alawī al-Ḥusaynī related a tradition from her in her house on the 13th of Shawwāl in the year 566. She was alive until the year 676."[3] "Abd al-Ḥamīd ibn Taqī ibn Usāmah al-Ḥusaynī has related traditions from her.

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[1] *Al-Kāfī*: vol. 7, p. 55; *Man-lā-Yaḥḍaruhu'l-Faqīh*: vol. 4, p. 231; *Tahdhīb al-Aḥkām*: vol. 9, p. 246.

[2] *Biḥār al-Anwār*: vol. 46, p. 29 (The history of Imam al-Bāqir)

[3] *A'yān al-Shī'ah*: vol. 7, p. 184, *A'lām al-Nisā'*: vol. 2, p. 160.

137. Sa'īdah

Sa'īdah was one of the companions of Imam al-Kaẓim ('a). Her name was found in a tradition which was related by al-Kulaynī.[1]

Her Merits

Sa'īdah was trusted by the companions of Imam Abu'l-Ḥasan al-Kaẓim ('a). From the tradition which al-Kulaynī related it may be concluded that she was close to the Imam ('a). Imam al-Riḍā ('a) in a letter which he wrote for his son Imam al-Jawād ('a) praised Sa'īdah in this way, "Sa'īdah is a woman who has a strong will in all ways and stages, and careful in the things she does."[2]

Shaykh al-Ṭūsī and al-Barqī have counted her among the companions and transmitters of traditions from Imam al-Kāẓim ('a).[3] Shaykh Ardabīlī and Mullā Qahpā'ī have introduced Sa'īdah as one of the relaters of traditions from Imam Mūsā ibn Ja'far ('a).[4]

'Allāmah Māmqānī has considered her to be one of the transmitters of traditions and said, "It appears that she was a Shī'ah. From the tradition which al-Kulaynī reported it may be concluded that she was a good and virtuous woman. The fact that the Imam ('a) sent her on a mission proves his trust in her, and is enough to prove her virtuosity (that she was trusted by the Imam).[5] Nonetheless, it is not impossible that Sa'īdah is Sa'īdah the servant of Imam al-Ṣādiq ('a).

She has related traditions from Mūsā ibn Ja'far ('a). Yūnus ibn Ya'qūb has related traditions from her.

Al-Kulaynī based on his documents quotes Ibn Faḍḍāl from Yūnus ibn Ya'qūb from Sa'īdah as saying, "Abu'l-Ḥasan (Imam Mūsā al-Kāẓim) sent me to ask for a woman's hand in marriage from the family of al-Zubayr. He wanted to marry her. When I came to that woman, she spoke very softly. Then, she said, 'Bring the light forward.' I moved the light closer. I looked at her and saw there was another woman with her. She said, 'Are you satisfied?'" Sa'īdah continued, "Imam al-Kāẓim ('a) married her, and she remained with the Imam until his death. When news (of this marriage) reached the slave girls they pulled at his

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[1] *Al-Kāfī*: vol. 5, p. 555, no. 4.

[2] *Al-Burhān fī Tafsīr al-Qur'ān*: vol. 1, p. 234, no. 5.

[3] *Rijāl al-Ṭūsī*: p. 366; *Rijāl al-Barqī*: p. 62 (She has been mentioned with the name Sa'rah.); *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 193.

[4] *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Majma' al-Rijāl*: vol. 7, p. 175.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

cloak and he was quiet and smiled but said nothing. It is said that he stated, 'There is no women like free women.'"[1]

138. Sa'īdah Ukht Muḥammad ibn Abī-'Umayr

Sa'īdah was the sister of Muḥammad ibn Abī-'Umayr al-Bayyā' al-Sābirī[2] and his sister Minnah.

Her Merits

Sa'īdah was one of the transmitters of traditions from Imam al-Ṣādiq ('a). At the time when her brother's situation became difficult and he was imprisoned for four years, she held in reserve his books (more than 94 books) in a place (room).

Al-Barqī, Shaykh al-Ṭūsī, Muḥaqqiq Ardabīlī, and Mīrzā Astarābādī have counted her among the transmitters of traditions from Imam al-Ṣādiq ('a).[3] 'Allāmah Māmqānī has said about her and her sister, "It is clear she was a Shī'ah and I heard from Waḥīd (Bihbihānī) that based on the tradition related by Sa'īdah from Imam al-Ṣādiq it may be proven that she was a pious woman."[4]

She has related traditions from Imam al-Ṣādiq ('a) and Ḥ akam ibn Miskīn has related traditions from her.

Al-Kulaynī based on his documents quotes Ḥakam ibn Miskīn from Sa'īdah and her sister, the sisters of Muḥammad ibn Abī-'Umayr al-Bayyā' al-Sābirī as saying, "We went to Abū-'Abdullāh (Imam al-Ṣādiq) and said, 'Can a woman go to see her brother?' He replied, 'Yes.' We asked, 'Can they kiss one another?' He answered, 'From behind clothes.' One of the two sisters said, 'This, my sister, goes to see her brother.' He said, 'If you go to see your brother, don't wear colorful clothes.'"[5]

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[1] *Al-Kāfī*: vol. 5, p. 555, no. 4.

[2] Muḥammad ibn Abī-'Umayr (Ziyād ibn 'Īsā al-Azdī) was called Abū-Aḥmad. He was one of the distinguished companions of Imam al-Kāẓim, Imam al-Riḍā, and Imam al-Jawād ('a). All of the biographers agree to his magnificence in science and piety.

[3] *Rijāl al-Barqī*: p. 62 (al-Barqī has introduced her with the name Sa'īdah, and in the handwritten manuscript Sa'rah is written.); *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Manhaj al-Maqāl*: p. 400; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 193.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[5] *Al-Kāfī*: vol. 5, p. 526, no. 3.

139. Sa'īdah Mawlāt Ja'far ('a)

Sa'īdah, was the wife of Abū-'Abdullāh Imam al-Ṣādiq ('a), and lived in his neighborhood.

Her Merits

Al-Kashī relates a tradition based on his documents from al-'Abbās ibn Hilāl from Abu'l-Ḥasan al-Riḍā ('a) about Sa'īdah as saying, "Sa'īdah was a woman freed by Imam Ja'far al-Ṣādiq ('a), and a scholarly woman. The words she heard from Abū-'Abdullāh ('a), she taught to others, and she had a deposit from the Prophet (ṣ). Imam al-Ṣādiq ('a) told her, 'I ask God just as he has introduced you to me in this world, for you to be my wife in heaven.' She lived in the neighborhood of the Imam and (she was so pious that) she didn't go to the Mosque except for making a pilgrimage to the Messenger of God (ṣ) in Makkah. This was when she was going towards Makkah or returning from there. It has been said that her last words were, 'We are satisfied with spiritual reward, and believe in punishment.'"[1] From these words of Imam al-Riḍā ('a) it may be concluded that Sa'īdah was a pious, pure, virtuous, and devout woman.

Ardabīlī, Mullā Qahpā'ī, and Mīrzā Astarābādī have counted her among the transmitters of traditions.[2] 'Allāmah Māmqānī has said, "There is no doubt she was a Shī'ah, and the tradition from the book *Baṣā'ir al-Darajāt* is sufficient in her praise to be able to say that she was a good woman.[3]

She has related traditions from Imam Ja'far al-Ṣādiq ('a), and Ummu'l-Ḥasan (Ummu'l-Ḥusayn) bint 'Abdullāh ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ('a) has related traditions from her.

140. Saffānah al-Ṭā'ī

Saffānah was the daughter of 'Abdullāh ibn Sa'd al-Ṭā'ī (the nickname of Ḥātam al-Ṭā'ī was Abū-Saffānah). After being taken captive by the Muslims she was freed and became Muslim. She then invited her brother 'Adī ibn Ḥātam to Islam. Her brother later became one of the special followers of Amīr al-Mu'minīn ('a) and was with him in the battles of al-Jamal, Ṣiffīn, and al-Nahrawān.[4]

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[1] *Ma'rifat al-Rijāl*: vol. 5, p. 662.

[2] *Jāmi' al-Ruwāt*: vol.2, p. 458; *Majma' al-Rijāl*: vol. 7, p. 175; *Manhaj al-Maqāl*: p. 400.

[3] *Tanqiḥ al-Maqāl*: vol. 3, p. 80.

[4] *Rijāl al-Ṭūsī*: p. 49.

Her Merits

Saffānah was an eloquent woman who had a beautiful countenance, generosity, magnanimity, wisdom, dignity, and great munificence. Her father would give her many camels, and she would give them to people to such an extent that he said, "Two generous people with one wealth is not right, because the entire wealth will quickly finish. Either you stop being so generous or prevent me." Saffānah said, "No one can ever be more generous than me."[1]

Ibn al-Athīr has counted her among the companions of the Messenger of God (ṣ),[2] and Sayyid Muḥsin al-Amīn has mentioned that Saffānah was one of the Shī'ah.[3]

She has related traditions from the Messenger of God (ṣ), and Muḥammad ibn Isḥāq has related traditions from her.

Ibn al-Athīr based on his documents quotes Muḥammad ibn Isḥāq as saying, "In the battle of the soldiers of the Messenger of God (ṣ) with 'Adī ibn Ḥātam, whom they defeated, the Muslims captured a large number of captives from the tribe of Ṭay. Saffānah was one of them... And, she said, 'O Messenger of God (ṣ), my father is dead, and my guardian isn't present. Do me a favor and give me some of what God has bestowed upon you.' He said, 'Who is your commander?' She said, ''Adī ibn Ḥātam.' Then, Saffānah said, 'The Prophet gave me clothes, put me on a camel, gave me money for my expenditures, and I went towards Damascus.'"[4]

It has been reported that Saffānah told the Prophet (ṣ), "O Muḥammad, if you want to abase us, don't make our enemies happy among the Arabs. I am the daughter of the commander of our tribe. My father protected those who needed protection, freed the prisoners of war, fed the hungry, clothed the naked, fed and honored the guests, spread peace and calm, and didn't withhold the needs from those who asked. I am the daughter of Ḥātam al-Ṭā'ī.' The Prophet (ṣ) responded, "O woman, truly these are the characteristics of a believer. If your father was a Muslim I would have prayed for his forgiveness, and he would have been freed because he was a supporter of good morals."[5]

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[1] *A'lām al-Nisā' al-Mu'mināt*: p. 426.

[2] *Usd al-Ghābah*: vol. 5, p. 475.

[3] *A'yān al-Shī'ah*: vol. 1, pp. 287 & 414.

[4] *Usd al-Ghābah*: vol. 5, p. 475; *A'yān al-Shī'ah*: vol. 1, p. 414.

[5] *A'yān al-Shī'ah*: vol. 1, p.287.

141. Sukaynah bint al-Ḥusayn

Sukaynah[1] was the daughter of al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib, and her mother was al-Rabāb bint Imru'ul-Qays ibn 'Adī ibn Aws ibn Jābir. Sukaynah's name has been mentioned to be Amīnah, Umaymah, and Āminah (the same name as her ancestor, Āmīna bint Wahab), but the most common name for her was Sukaynah.[2] She married her cousin 'Abdullāh ibn al-Ḥasan,[3] but he was martyred in Karbalā' with his uncle Imam al-Ḥusayn ('a). After the martyrdom of her father Imam al-Ḥusayn ('a) and his followers, Sukaynah, along with her aunt Zaynab ('a), and the rest of the remaining family from the Prophet (ṣ) were taken as captives to Damascus. And, then they were taken to al-Madīnah.

Subsequently, Sukaynah married Muṣ'ab ibn al-Zubayr[4] and Rabāb was born. Following Muṣ'ab she married 'Abdullāh ibn 'Uthmān ibn 'Abdullāh ibn... ibn Khuwaylid and Ḥakīm and 'Uthmān were born. After 'Abdullāh she married Zayd ibn 'Amr ibn 'Uthmān ibn ''Affān.[5]

According to what most of the historians have said, Sukaynah passed away in al-Madīnah on the 5th of Rabī' al-Awwal in the year 117 AH during the reign of Khālid ibn 'Abd al-Malik[6]. Khālid didn't permit her to be buried, because he wanted to pray over her himself, so he brought the excuse of the weather being too warm. The people waited till night. Finally they returned to their houses, and distributed perfume and incense around the body. The next day the governor allowed her to be buried, and the prayer to be read. Sukaynah was buried in the city of her ancestor the Messenger of God (ṣ) in al-Madīnah.[7] Some have said that Sukaynah passed away while doing the Lesser Pilgrimage

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[1] Sukaynah is the name of a small girl who has a sensitive and cheerful spirit. This word is used for the daughter of Imam al-Ḥusayn ('a) in the lexicons.

[2] *A'lām al-Nisā'*: vol. 2, p. 221; *Tarājim Sayyidāt Bayt al-Nubuwwah*: p. 827; *Tarājim al-Nisā'*: p. 155.

[3] *Al-Mujdī*: p. 19.

[4] Maṣ'ab ibn al-Zubayr was his brother's ('Abdullāh ibn al-Zubayr) agent in al-Baṣrah. *Al-Aghānī*: vol. 14, p. 163.

[5] *A'lām al-Nisā'*: vol. 2, p. 216; *Tarājim Sayyidāt Bayt al-Nubuwwah*: p. 878; *Tarājim al-Nisā'*: p. 156.

[6] Al-Farazdaq was the nickname of Hammām ibn Ghālib Ibn Ṣa'ṣa'ah. He was a famous poet who passed away in the year 110 AHL. His poems had a large effect on the Arabic language.

[7] *Safīnat al-Biḥār*: vol. 1, p. 638; *Tarājim Sayyidāt Bayt al-Nubuwwah*: p. 1035; *Al-Ṭabaqāt al-Kubrā*: vol. 7, p. 475; *Wafiyyāt al-A'yān*: vol. 1, p. 298; *Tarājim al-Nisā'*: p. 170; *A'yān al-Shī'ah*: vol. 3, p. 491.

('Umrah) in Makkah in the year 126.[1]

Abu'l-Faraj has said, "Sukaynah passed away in al-Madīnah during the government of Khālid ibn 'Abd al-Malik, and he postponed her burial because of the noontime heat. 'Alī ibn al-Ḥusayn ('a) ordered that everyone who had come for the burial and prayer should be sprayed with perfume..."[2]

In consideration of the fact that 'Alī ibn al-Ḥusayn ('a) passed away between the years 92 and 94, and Sukaynah in the year 117, his presence at her burial can not be true. The shrine in Damascus for Sukaynah is in truth for a different Sukaynah. On its grave stone is written, "Sukaynah bint al-Malik." Ibn 'Asākir too has said, "The religious authorities consider the possibility of the grave in Damascus belonging to Sukaynah to be weak, because according to what the historians have said she passed away in al-Madīnah."[3]

Sukaynah's marriage with Zayd ibn 'Amr ibn 'Uthmān ibn 'Affān has been reported in such books as *al-Ṭabaqāt al-Kubrā* and *al-Aghānī* by Abu'l-Faraj. However, authors such as al-Muqarram and al-Ḥassūn believe this is incompatible with the personality of the members of the immaculate and pure household.[4]

Her Merits

Sukaynah was an eloquent woman. She was considered one of the best poets of her time, and as such held a high position. The great poets and literary men from the Quraysh would come to her for discussion and debate. She would judge and correct their poems, and she would pay them a fee. Some of the writers in their books have mentioned her meeting with a group of poets including al-Farzdaq[5].[6]

Abū-Faraj al-Iṣfahānī[7] has also brought her words and poems in his book. For

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[1] *A'yān al-Shī'ah*: vol. 3, p. 492; *A'lām al-Nisā'*: vol. 2, p. 224.

[2] *Al-Aghānī*: vol. 16, p. 165.

[3] *Tarājim al-Nisā'*: p. 169; *A'yān al-Shī'ah*: vol. 3, p. 492.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 475, p. 113; *Ḥassūn*: p. 432.

[5] *A'lām al-Nisā'*: vol. 2, pp. 203-216; *Tarājim Sayyidāt Bayt al-Nubuwwah*: pp. 1020-1030; *Tarājim al-Nisā'*: p. 160-169; *A'yān al-Shī'ah*: vol. 3, p 492; *Al-Aghānī*: vol. 16, p. 106.

[6] Abu'l-Faraj 'Alī ibn al-Ḥusayn ibn Muḥammad ibn Haytham al-Iṣfahānī (284-356 AHL) was a skilled genealogist, related many traditions, and able poet.

[7] Khālid ibn 'Abd al-Malik ibn al-Ḥārith ibn al-Ḥakam was the governor of al-Madīnah.

instance he has said, "A group of the people of al-Kūfah came to Sukaynah to see her and give their condolences. She told them, 'God knows how much I am angered with you. You martyred my ancestor 'Alī ('a) and murdered my husband Muṣ'ab. You made me an orphan as a child, and made me sit in my home as an adult. How can you come to visit me like this?'"[1]

Sukaynah along with her husband followed her father al-Ḥusayn ('a) to Karbalā', and was present during the events of Karbalā'. She took part in all the tragedies and difficulties, and witnessed the martyrdom of her brothers, uncles, cousins, husband, and father. She said goodbye to the mutilated body of her father, and tolerated captivity. She was a modest and chaste woman. Sahl ibn Sa'd, one of the companions of the Messenger of God (ṣ), relates, "When I entered Damascus and heard the household of the Prophet (ṣ) had entered, I went to them to see if there was anything I could do for them. I asked a girl, 'Who are you?' She said, 'Sukaynah bint al-Ḥusayn.' I asked her, 'Is there anything you need? I am Sahl ibn Sa'd. I saw your grandfather, and I heard his words.' Sukaynah said, 'O Sahl, tell the person who is carrying the head (of Imam al-Ḥusayn) to go in front of us. In this way the people will be busy looking at it and not look at us, in view of the fact that we are the women from the household of the Messenger of God (ṣ).'"[2]

Sukaynah was a brave woman, and did not remain quiet in face of the curses of Banū- Umayyah. 'Umar Riḍā Kaḥḥālah has written, "On Fridays she would go in front of Khālid ibn 'Abd al-Malik. When he would start to curse and use foul language about 'Alī ('a), Sukaynah along with her servants would curse him. And, Khālid's guards would beat her servants."

Sukaynah, as the female leader of the Quraysh, entered upon Hishām[3]. She removed his sash from his waste and his turban from his head.

When Marwān would curse Sukaynah's ancestor (Imam 'Alī), Sukaynah would curse Marwān, his father, and his grandfather. The daughter of 'Uthmān ibn 'Affān told Sukaynah, "I am the daughter of a martyr." Sukaynah was quiet. All of a sudden the caller to prayer (Muezzin) said, "I bear witness that Muḥammad is the Messenger of God." Sukaynah said, "Is this my father or yours?" The

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[1] *Al-Aghānī*: vol. 16, p. 106.

[2] *Maqtal al-Ḥusayn*: vol. 2, p. 61.

[3] Hishām ibn 'Abd al-Malak ibn Marwān was one of the Umayyad tyrants in Syria. He was born in Damascus, and started his rule in the year 105 AHL. He died in the year 125. [*Al-A'lām* by al-Zarkalī, *Lughat Nāma Dihkhudā*]

other woman said, "I will never boast in front of you."[1] Thus, Sukaynah was a brave, awe-inspiring, great woman, and no one had the dare to be disrespectful to her. When she humiliated Hishām, he was unable to say anything in response to her. This shows her authority and greatness.

Imam al-Ḥusayn ('a) has said about her and her mother, "I swear to you on your life, I like the house in which Sukaynah and al-Rabāb live."[2]

'Umar Riḍā Kaḥḥālah has written, "Sukaynah was an honorable, chaste woman with a high station."[3] Bint al-Shāṭī has written, "Truly, because of Sukaynah's high ancestry, status, and position she had a limitless and clear esteem."[4]

Zaynab Fawwāz has written, "Sukaynah was an eminent woman in her time, one of the most beautiful, with great morals, and of the most esteemed.[5] Māmqānī has listed Sukaynah among the women transmitters of traditions.[6]

She has related traditions from al-Ḥusayn ibn 'Alī ('a), her father, and Ummu-Kulthūm bint 'Alī ('a). Fā'id al-Madanī the servant of 'Ubaydullāh and Fāṭimah bint 'Alī ibn al-Ḥusayn ('a) have related traditions from her.

Ibn 'Asākir has related based on his documents from Fā'id the servant of 'Ubaydullāh ibn Abī-Rāfi' who related from Sukaynah bint al-Ḥusayn ibn 'Alī from her father that she told me, "The Messenger of God (ṣ) stated, '(On the Judgment Day) the carriers of the Qur'ān (those who have memorized it) are outstanding people in Heaven.'"[7]

Al-Majlisī based on his documents relates from Bakr ibn al-Aḥnaf from Fāṭimah bint 'Alī ibn Mūsā al-Riḍā ('a) from the daughters of Mūsā ibn Ja'far ('a), Fāṭimah, Zaynab, and Ummu-Kulthūm, from Fāṭimah bint Ja'far ibn Muḥammad from Fāṭimah bint Muḥammad ibn 'Alī from Fāṭimah bint 'Alī ibn al-Ḥusayn from the daughters of al-Ḥusayn ibn 'Alī ('a), Fāṭimah and Sukaynah, from Ummu-Kulthūm bint 'Alī ('a) from her mother Fāṭimah the daughter of the Messenger of God (ṣ) that she said, "I heard the Messenger of God (ṣ) say, 'The night I was taken to the heavens, I entered Heaven and saw a palace made of white diamonds. It had a door decorated with pearls and rubies.

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[1] *A'lām al-Nisā'*: vol. 2, p. 223; *Tarājim al-Nisā'*: p. 157.

[2] *Al-Aghānī*: vol. 16, p. 89.

[3] *A'lām al-Nisā'*: vol. 2, p. 202.

[4] *Tarājim Sayyidāt Bayt al-Nubuwwah*: p. 956.

[5] *Al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 244.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[7] *Tarājim al-Nisā'*: p. 155.

There was a curtain over the door. I raised my head, and on the door it was written, 'There is no god besides God, Muḥammad is the Messenger of God, and 'Alī is the master of his nation.' Also it was written, 'Lucky are the followers (Shī'ah) of 'Alī.'"[1]

142. Salmā (Ummu-Rāfi')

Salmā was freed by the Messenger of God (ṣ) and she was his servant. They have also called her Mawlāt Ṣafiyyah bint 'Abd al-Muṭṭalib. She was the wife of Abū-Rafi' (the servant of the Messenger of God), and the mother of his children. Her nickname was Ummu-Rāfi'.[2]

Her Merits

Salmā was the midwife for Lady Khadījah ('a). She was also with Māriyyah at the time when Ibrāhīm the son of the Messenger of God (ṣ) was born. She was the midwife of Fāṭimah when her children were born and her nurse when she was sick. Furthermore, at the time for washing Fāṭimah before her burial she helped 'Alī ('a) and Asmā' bint 'Umays. During the war of Khaybar she was present along with the Messenger of God (ṣ).[3] About her husband the Messenger of God (ṣ) said, "Every Prophet has had someone to trust, and that person for me is Abū-Rāfi'." Abū-Rāfi' accompanied the Prophet (ṣ) in most of the wars which he participated in, and after him served Amīr al-Mu'minīn ('a). He was considered to be one of the very close Shī'ah to that Imam. The Public The public treasury was in his hands. At the Battle of Jamal and Ṣiffīn he was the attendant to the Imam. His sons (the sons of Salmā) 'Ubaydullāh and 'Alī were the scribes and special companions for Amīr al-Mu'minīn ('a).[4] Ibn al-Athīr has written, "Abū-Rāfi' was the treasurer for 'Alī."[5]

Ibn 'Abd al-Barr, Ibn Mandah, and Ibn al-Athīr have listed her among the companions of the Messenger of God (ṣ).[6] Kaḥḥālah has written, "Ibn Ḥabbān has mentioned her as one of the trustworthy friends."[7] Māmqānī while

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[1] *Biḥār al-Anwār*: vol. 65, p. 76.

[2] *Tahdhīb al-Kamāl*: p. 196.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 227; *Tārīkh al-Ṭabarī*: vol. 2, p. 178; *al-Istī'āb*: vol. 4, p. 1862.

[4] *Rijāl al-Najjāshī*: p. 2.

[5] *Al-Kāmil fī'l-Tārīkh*: vol. 3, p. 263.

[6] *Al-Istī'āb*: vol. 4, p. 1862; *Usd al-Ghābah*: vol. 5, p. 478; *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[7] *A'lām al-Nisā'*: vol. 2, p. 254.

introducing her as one of the women transmitters of traditions has written, "I know her to be one of the honorable people and her traditions are acceptable."[1]

She has related traditions from the Messenger of God (ṣ) and Fāṭimah ('a). 'Ubaydullāh ibn 'Alī ibn Abī-Rāfi', Abū-Rāfi' (the servant of the Messenger of God), and Ayyūb ibn al-Ḥasan ibn 'Alī ibn Abū-Rāfi' have related traditions from her. Ibn Sa'd quotes Abī-Rāfi' from Salmā based on his documents that she said, "Fāṭimah, the daughter of the Messenger of God (ṣ), became sick. The day of her death, 'Alī ('a) went out of the house. Fāṭimah told me, 'Mother, pour some water for me to wash.' I poured water for her, and she washed herself well. Then, she said, 'Give me my new clothes.' I gave her these clothes and she put them on. After this she said, 'Place my bedding in the middle of the floor.' I placed it there. Death pains overtook her. She faced Makkah and said, 'O mother, my soul will now be taken. I have washed myself, so no one needs to open my shroud.'" Salmā says, "Fāṭimah passed away. 'Alī returned. I told him what she had said. Then, he said, 'I swear to God no one will open her shroud.' He carried her and buried her." Ibn Sa'd brings another tradition after mentioning this tradition from Muḥammad ibn Mūsā that 'Alī ibn Abī-Ṭālib washed Fāṭimah.[2]

Al-Ṭabarānī based on his documents quotes 'Ubaydullāh ibn 'Alī from his ancestor Salmā as saying, "The Messenger of God (ṣ) was reluctant to take the best of the foods from what was served." He also relates based on his documents from Muḥammad ibn al-Faḍl al-Rāfi'ī from his ancestor Salmā that she said, "I was with the Prophet (ṣ) in the bazaar when he said, 'A man from Heaven will now appear.' I heard the sound of feet, and suddenly 'Alī ('a) came up." Al-Ṭabarānī relates 13 traditions from Salmā.[3] Abū-Dāwūd, al-Tirmidhī, and Ibn Mājah have related traditions from Salmā.[4]

143. Salmā bint 'Umays

Salmā was the daughter of 'Umays ibn Ma'd ibn Ḥārith al-Khuth'amī. Her mother was Hind (Khawlah the daughter of 'Awf ibn al-Zuhayr ibn Ḥārith ibn Kinānah). She was the sister of Maymūnah (the wife of the Messenger of God), Asmā' bint 'Umays (the wife of Ja'far, the Prophet's cousin), and Lubābah (Ummu'l-Faḍl), the wife of al-'Abbās (the uncle of the Prophet).[5] Salmā

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 28.

[3] *Al-Mu'jam al-Kabīr*: vol. 24, pp. 297-302.

[4] *Tahdhīb al-Tahdhīb*: vol. 12, p. 425.

[5] *Al-Istī'āb*: vol. 4, p. 195.

married Ḥamzah ibn 'Abd al-Muṭṭalib, the uncle of the Prophet (ṣ). The fruit of this union was 'Imārah or Umāmah, who was mentioned earlier in this book under the name Fāṭimah bint Ḥamzah. After the death of her husband Ḥamzah, she married Shaddād ibn Usāmah ibn Hād al-Laythī. And, their children were 'Abdullāh and 'Abd al-Raḥmān.

Her Merits

Salmā became Muslim in the very first days of Islam along with her sister Asmā'. She had the blessing of being the wife of a man such as the martyr Ḥamzah. His superior qualities are clear to all. Ḥamzah was the paternal uncle and brother through nursing of the Prophet (ṣ). He was a great supporter and protector of religion and the Messenger of God (ṣ). He was martyred while defending his religion in fighting with the unbelievers. Salmā was a poet, and wrote poems in praise and mourning for her husband.[1] Salmā is one of the four sisters about whom the Messenger of God (ṣ) said, "The believing sisters."[2]

Shaykh al-Ṣadūq based on his documents relates from Abū-Baṣīr who quotes Imam al-Bāqir ('a) as saying, "May God forgive the sisters of heaven who are: Asmā' bint 'Umays the wife of Ja'far, Salmā bint 'Umays the wife of Ḥamzah, Maymūnah..." (This tradition was related under the merits for Salmā's sisters.)[3]

It is written that Asmā' bint 'Umays was present at the wedding of Fāṭimah ('a).[4] Al-Majlisī has written, "The night of Fāṭimah's wedding Asmā' bint 'Umays stayed with her according to the request of Khadījah ('a), and the Prophet (ṣ) prayed for her in this world and the Hereafter."[5]

Al-Majlisī relates from Imam al-Ṣādiq ('a) as saying, "Coins (Dirhams) were poured in the Messenger of God's (ṣ) lap from heaven. He gave a handful of these coins to Ummu-Ayman for her to buy household needs. He gave another handful to Asmā' bint 'Umays for her to buy perfumes. Another handful he gave to Ummu-Salamah for buying food..."[6]

History witnesses that in the beginning of the year 2 AH (the year of Fāṭimah's

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[1] *Al-Aghānī*; *A'lām al-Nisā'*: vol. 2, p. 251; *Rayāḥīn al-Sharī'ah*: vol. 4, p. 351.

[2] *Al-Istī'āb*: vol. 4, p. 1861; *Usd al-Ghābah*: vol. 5, p. 479; *al-Mu'jam al-Kabīr*: vol. 24, p. 302.

[3] *Al-Khiṣāl*: vol. 2, p. 363.

[4] *Kashf al-Ghummah*: vol. 1, p. 374.

[5] *Biḥār al-Anwār*: vol. 43, p. 117.

[6] Ibid: vol. 43, p. 113.

marriage) Asmā' bint 'Umays was in Abbysinia. At the time of the conquest of Khaybar (6 AH) she entered al-Madīnah along with her husband Ja'far. Thus, Asmā' was not present at the time of Fāṭimah al-Zahrā''s wedding in al-Madīnah. We can result that the person present was someone else. Possibly it was someone with the name of Asmā' and the historians thought this was Asmā' bint 'Umays and added bint 'Umays themselves, or bint 'Umays was mentioned and what was meant was Salmā. It is also probable that some of the transmitters of traditions made a mistake between the names of the two sisters and in place of Salmā reported Asmā' who was better known. It is not unlikely that one of the transmitters made a mistake and others followed him. In evaluating the description, family, transmitters of traditions from the Messenger of God (ṣ), and their attachment to his household, it is impossible for this woman who was called Asmā' bint 'Umays and was with Fāṭimah ('a) on her wedding night to be other than her sister Salmā bint 'Umays. Although al-Majlisī has written, "Asmā' bint Yazīd ibn Sakan[1] was present.[2] If this is true, she must be one of the women transmitters of traditions who was devoted to the household of the Prophet (ṣ). However, she is not listed in the books on Shī'ah transmitters of traditions, and there is no tradition related from her to show this close relationship.

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have listed Salmā among the companions of the Messenger of God (ṣ).[3] Āyatullāh Khū'ī has listed her among the women transmitters of traditions.[4] Arbalī[5] has said, "Salmā was like her sister, however Asmā' is more famous."[6]

144. Samānah, the Mother of Imam al-Hādī ('a)

Samāna al-Munaqrash al-Maghribī, the mother of Imam 'Alī ibn Muḥammad al-Hādī ('a), or Ummu-Walad was nicknamed Ummu'l-Faḍl.[7] She was bought from a slave seller with the specifications Imam al-Jawād ('a) gave and

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[1] Ibid: vol. 43, p. 134.

[2] Ibid: vol. 43, p. 134.

[3] *Al-Istī'āb*: vol. 4, p. 1861; *Usd al-Ghābah*: vol. 5, p. 479; *al-Iṣābah*: vol. 4, p. 324.

[4] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 194.

[5] 'Alī ibn Fakhr al-Dīn 'Īsā ibn Abī'l-Fatḥ al-Arbalī Bihā' al-Dīn lived in Baghdad and passed away in the year 693 AHL. He was an author and wrote the book *Kashf al-Ghummah fī Ma'rifat al-A'immah.*

[6] *Kashf al-Ghummah*: vol. 1, p. 374.

[7] *Al-Kāfī*: vol. 1, p. 497; *Biḥār al-Anwār*: vol. 5, p. 114 and 115; *Kitāb al-Irshād*: p. 327; *Majma' al-Rijāl*: vol. 7, p. 188 and 176; *A'yān al-Shī'ah*: vol. 2, p. 36.

according to his order. Samānah was one of the nobles of birth from her country. However, she had been taken as a prisoner of war.

Her Merits

Samānah was one of the greatest and most dignified women of her time. No one equaled her in piety and virtue. She fasted most days. She had the dignity and honor of being the wife of Imam al-Jawād ('a) and the mother of Imam al-Hādī ('a). Imam al-Jawād ('a) has said about her, "There is a servant who is aware of my right (the right of Imamate), meaning she understood the status and rank of Imamate. She is an inhabitant of heaven. The rebellious Satan cannot approach or influence her. His tricks, deception, and rebellion do not reach Samāna. She is under the supervision of God, and she is never heedless. She is no different from the honest and pure mothers.[1]

Mullā Qihpā'ī has listed Samānah among the women transmitters of traditions.[2] Considering the fact that Samānah was the wife and mother of an Imam, surely she has related some of their words or deeds.

145. Sawdah bint Zam'ah

Ummu'l-Mu'minīn Sawdah was the daughter of Zam'ah ibn Qays ibn 'Abd Shams... ibn al-'Āmirī Lu'ay al-Qurayshī al-'Āmirī. Her mother was Shumūs the daughter of Qays ibn Zayd... ibn ''Adī ibn al-Najjār al-Anṣārī. After Sawdah became Muslim and pledged allegiance with the Prophet (ṣ), her husband Sakrān ibn 'Umar also became Muslim and together they migrated to Abyssinia. After the death of Khadījah ('a) and Sakrān, and before the Prophet's marriage with 'Ā'ishah, he married Sawdah. She was a heavy woman with little movement, and she stayed with the Messenger of God (ṣ) until she became old. She had no children.

Ibn 'Abd al-Barr and Ibn al-Athīr have written, "Sawdah passed away near the end of the rule of 'Umar in al-Madīnah (during the final days of the year 22, or the beginning days of the year 23).[3]" Ibn Sa'd based on a quote from 'Abdullāh ibn Muslim has said, "Sawdah passed away in Shawwāl of the year 54 during the reign of Mu'āwiyah in al-Madīnah. She was buried in the Baqī' Cemetery." Ibn Ḥajar has said, "Ibn Abī-Khaythamah said that she died during the reign of 'Umar." And, al-Wāqidī said the year 54. Al-Zarkalī also mentions the year of 54 AH as being the year of her death.[4]

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[1] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 23.

[2] *Majma' al-Rijāl*: vol. 7, p. 176.

[3] *Al-Istī'āb*: vol. 4, p. 1867; *Usd al-Ghābah*: vol. 5, p. 485.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 57; *Tahdhīb al-Tahdhīb*: vol. 12, p. 427.

Her Merits

Ibn Sa'd, Ibn al-Athīr and al-Ṭabarānī based on their documents relate from 'Ikrimah that Ibn 'Abbās said, "Sawdah feared that the Messenger of God (ṣ) would divorce her, so she said, 'Don't divorce me, but give my turn to 'Ā'ishah. I want to be raised among your wives on the Judgment Day.' Therefore, the Messenger of God (ṣ) did this." The following verse was revealed about her, "*And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them...*"[1] [2].

Sawdah had a praiseworthy disposition. 'Ā'ishah has praised her and said, "There was no one dearer to me than Sawdah, except that she was a jealous woman." Ibn Sa'd based on his documents relates from Ibn Sīrīn as saying, "The Messenger of God (ṣ) took all his wives with him on his farewell pilgrimage of Ḥajj. After him they also went on Ḥajj. However, Sawdah didn't go on Ḥajj and she said, 'My Ḥajj is not to leave the house as God has said [*Stay in your houses and do not display yourselves as people did in the time of ignorance.*]' Until the end of her life she did not come out of the room which the Prophet (ṣ) had prepared for her. This trait in Sawdah is enough to show her extreme obedience and modesty." Ibn Sa'd wrote, "The Messenger of God (ṣ) gave her 80 wasaq of dates and 20 wasaq of barley or wheat during the Battle of Khaybar for food."[3] This tradition shows her presence during the conquering of Khaybar.

Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn 'Abd al-Barr, Ibn Mandah, Abū-Nu'aym, Ibn al-Athīr and others have considered her to be one of the companions and transmitters of traditions from the Messenger of God (ṣ).[4] Ardabīlī and Mīrzā Astarābādī have listed her among the transmitters of traditions.[5] Māmqānī has said, "I count her among the good people and trust her traditions."[6]

She has related traditions from the Messenger of God (ṣ).[7] 'Abdullāh ibn

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[1] The Holy Qur'ān 4/128.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 53; *Usd al-Ghābah*: vol. 5, p. 484; *al-Istī'āb*: vol. 4, p. 1867; *al-Mu'jam al-Kabīr*: vol. 24, p. 32.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 55 and 56.

[4] *Rijāl al-Ṭūsī*: p. 32; *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 244; *Al-Istī'āb*: vol. 4, p. 1867; *Usd al-Ghābah*: vol. 5, p. 484; *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[5] *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Manhaj al-Maqāl*: p. 400.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[7] *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 244.

'Abbās and Yaḥyā ibn 'Abdullāh ibn 'Abd al-Raḥmān have related traditions from her.

Sawdah has related several traditions from the Messenger of God (ṣ) one of which has been mentioned in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.[1] Ibn al-Athīr based on his documents quotes from Ibn al-Zubayr from Sawdah as saying, "A man came to the Messenger of God (ṣ) and said, 'My father is an old man and is unable to go on Ḥajj.' The Prophet (ṣ) said, 'Can you carry out your father's obligation in place of him?' He said, 'Yes.' The Prophet (ṣ) stated, 'I swear to God that your father's Ḥajj has been forgiven.'" Al-Ṭabarānī has related a tradition similar to this.[2]

Al-Ṭabarānī based on his documents quotes Ibn 'Abbās as relating from Sawdah that she said, "A sheep from the wealth of the Messenger of God (ṣ) died. He said, 'Why don't you peel the skin from it to tan and use.'"[3] Al-Ṭabarānī has related 13 traditions from Sawdah, some of which are similar to each other.[4] Al-Bukhārī, Abū-Dāwūd, and al-Nasā'ī have also related traditions from her.[5]

146. Sawdah bint 'Imārah

Sawdah was the daughter of 'Imārah ibn al-Ashtar Hamdānī.

Her Merits

She was a brave woman, eloquent, and superior in speech. She was among the Shī'ah of Imam 'Alī ('a), and fought with her words and poems. She spoke the truth before Mu'āwiyah ibn Abī-Sufyān and proved her faithfulness to the leadership (*wilāyah*) of Amīr al-Mu'minīn('a). Her virtues are clear from the story of her meeting with Mu'āwiyah.

Ibn Ṭayfūr relates from Muḥammad ibn 'Ubaydullāh and Ibn 'Abd-Rabbih in the section *al-wāfidāt 'alā mu'āwiyah* a tradition the meaning of which is this: Sawdah bint 'Imārah requested permission to enter upon Mu'āwiyah. Mu'āwiyah gave her permission. When she entered Mu'āwiyah asked her, "Are you the person who has said poems in praise of 'Alī and vilification of us?" Sawdah said, "Yes, so that I wouldn't be lost and have to apologize."

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[1] *A'lām al-Nisā'*: vol.2, p. 366.

[2] *Usd al-Ghābah*: vol. 5, p. 485; *al-Mu'jam al-Kabīr*: vol. 24, p. 37.

[3] *Al-Mu'jam al-Kabīr*: vol. 24, p. 37.

[4] Ibid: vol. 24, pp. 33-37.

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 426.

Mu'āwiyah said, "What persuaded you to talk like this?" Sawdah responded, "My liking of 'Alī and trying to follow the truth." Mu'āwiyah said, "By God, I see no sign of this (following of the truth) in you."

Sawdah said, "Today you have become sovereign over the people and control their affairs. God will ask you about us and our right on you. You have put someone over us who has fooled you. With your power and kingdom he has stretched out his hand to us, and harvests us like clusters of wheat. He cuts us down and destroys us just like the way plants are cut. He takes our wealth and honor. This is Busr ibn 'Arṭa'ah[1] that has come to our land. He kills our men and takes our possessions. If he didn't obey you, our honor and eminence would still be in place. If you remove him from this position, we will be thankful to you. Otherwise we will have recognized you. Mu'āwiyah said, "Are you threatening me? It is necessary for me to sit you on an unruly camel and send you to him for him to judge you." Sawdah was quiet and cried. She recited a poem the meaning of which is, "May God send his greetings upon the body which has been encompassed by the grave and buried justice along with it. He was an ally of the truth, and there is never an equal to him. He is coupled and was born with truth and faith."

Mu'āwiyah said, "Who is this about? (this poem)" Sawdah said, "'Alī ibn Abī-Ṭālib ('a)." Mu'āwiyah said, "What has he done for you that he is this way (so dear) for you?" Sawdah said, "He put a man in charge of us, and between him and me an argument arose. I went to 'Alī ('a) to complain of what that ruler had done to us. I found him praying. When he saw me, he finished praying and with kindness and affection said, 'Is there something you need?' I told him my story. He cried and said, 'God you are a witness over me and him that I didn't tell him to oppress...' (His words will follow later in this section, God willing.)."

Sawdah said, "I received a letter from him which I swear to God had no seal or fastening, and I read it." Mu'āwiyah said, 'The son of Abū-Ṭālib, like drinking water, little by little taught you and got you used to being provoked against the ruler. This taste will gradually leave from under your tongue.'"

Then he added, "Write that her wealth should be returned to her and she should be dealt with justly." Sawdah asked, "For me, or for me and my people?" Mu'āwiyah said, "For you." Sawdah responded, "By God, this is not justice,

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[1] Busr ibn 'Arṭa'ah or ibn Abī-'Arṭa'ah al-'Āmirī al-Qarashī, Abū-'Abd al-Raḥmān, was born in Makkah before the Prophet (ṣ) migrated to al-Madinah. He passed away in the year 86 AHL. He became a Muslim as a child. He became one of the helpers of Mu'āwiyah ibn Abī-Sufyān. [*Al-A'lām* by al-Zarkalī: vol. 2, p. 51]

and it is an ugly deed. I am like the rest of the people." Mu'āwiyah said, "Write for her and her people."[1]

She has related traditions from 'Alī ibn Abī-Ṭālib ('a). And, Muḥammad ibn 'Abdullāh and 'Āmir al-Shi'bī have related traditions from her.

Ibn Ṭayfūr and Ibn 'Abd Raba based on their documents have related from 'Abbās ibn Bakkār from Muḥammad ibn 'Ubaydullāh about the visit of Sawdah bint al-Asakk al-Hamdānī with Mu'āwiyah. The translation of this dialog was previously given and so its repetition will be avoided here. Only the words of Sawdah about Amīr al-Mu'minīn ('a) will be given when she said, "May God send his greetings upon the body which has been encompassed by the grave and buried justice along with it. He was an ally of the truth, and there is never an equal to him. He is coupled and was born with truth and faith."

To this Mu'āwiyah replied, "Who is this about?" Sawdah said, "'Alī ibn Abī-Ṭālib ('a)." Mu'āwiyah asked, "What has he done for you that he is so dear to you?" Sawdah said, "He put a man in charge of us, and between him and me an argument arose. I went to 'Alī ('a) to complain of what that ruler had done to us. I found him praying. When he saw me, he finished praying and with kindness and affection said, 'Is there something you need?' I told him my story. He cried and said, 'God you be a witness over me and him that I never told him to oppress the people, and I never ordered him to stop doing your justice.' Then he took a piece of leather out of his pocket and wrote on it."[2]

147. Sawsan, the Mother of Imam al-'Askarī

Sawsan was the mother of Imam al-Ḥasan al-'Askarī ('a). Some of the other names used for her include: Ḥadīth, Ḥadīthah, and Salīl. This woman was a manumitted servant.[3] Shaykh al-Ṣadūq quotes Jābir about the tablet of Fāṭimah ('a) that he said, "In this tablet the names of the Imams and their mothers were written, and the name of the mother of Imam al-Ḥasan al-'Askarī was given as Samāna with the nickname of Ummu'l-Ḥasan."[4]

Shaykh al-Ṣadūq has written, "When news of the death of Imam al-Ḥasan al-'Askarī ('a) reached al-Madīnah, his mother Ḥadīth left al-Madīnah for Surra-man-ra'ā. Ja'far al-Kadhdhāb (the liar), the brother of Imam al-Ḥasan al-

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[1] *Balāghāt al-Nisā'*: p. 47; *al-'Iqd al-Farīd*: vol. 1, p. 344.

[2] *Balāghāt al-Nisā'*: p. 47; *al-'Iqd al-Farīd*: vol. 1, pp. 344-345.

[3] *Al-Kāfī*: vol. 1, p. 461; *Kitāb al-Irshād*: p. 335; *Ithbāt al-Waṣiyyah*: p. 205; *Kashf al-Gummah*: vol. 3, p. 271.

[4] *Kamāl al-Dīn:* vol. 1, p. 307.

'Askarī ('a), had created many difficulties over the matter of the Imam at and inheritance. He claimed inheritance which was not his, and complained of the mother of Imam al-Ḥasan al-'Askarī ('a) before the king.[1]"

The time of death of this distinguished woman is not clear. However, after the death of her son, Imam al-Ḥasan al-'Askarī ('a) (260 AH), she was still alive. She requested that he be buried in their house next to her husband and son (Imam 'Alī ibn Muḥammad al-Hādī and al-Ḥasan ibn 'Alī al-'Askarī). However, Ja'far al-Kadhdhāb tried to prevent this and said, "This house is my house." Imam al-Mahdī ('aj) appeared and asked him, "Ja'far! This house is your house?" Then he was gone.[2]

Her Merits

Imam al-Ḥasan al-'Askarī's mother was a very self-constrained, pious, modest, and good woman. Imam al-Hādī ('a) has said about her, "Salīl is free of evils, indecency, uncleanness, and impurities.[3]

Imam al-Ḥasan al-'Askarī ('a), when making out his will to his mother, divided his inheritance between his mother and his brother, Ja'far, and recorded this with a judge. His mother claimed that he had made out his will, and the judge proved this to be true.[4]

This woman's distinction based on the tradition which Shaykh al-Ṣadūq relates from Aḥmad ibn Ibrāhīm from Ḥakīmah, the daughter of Imam al-Jawād ('a), is clear.

Aḥmad ibn Ibrāhīm has said, "I asked Ḥakīmah that now that Imam al-Ḥasan al-'Askarī has left this world who the Shī'ah should turn to?" She answered, "To the grandmother, the mother of Imam, may God send His greetings upon her."[5] Therefore, this dear, devout, pious woman was a connection between the Imam ('a) and his people. She was also the executor of his will. Such a high and esteemed station is reserved for the Imams. However, due to the circumstances of the time, the young age of the Imam, and his Lesser Occultation, the mother of Imam al-Ḥasan al-'Askarī was entrusted with this mission.

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[1] *Kamāl al-Dīn:* vol. 2, p. 474; *Biḥār al-Anwār*: vol. 50, p. 331.

[2] *Kamāl al-Dīn:* vol. 2, p. 442.

[3] *Ithbāt al-Waṣiyyah*: p. 205.

[4] *Al-Kāfī*: vol. 1, p. 462; *Kamāl al-Dīn:* vol. 1, p. 43.

[5] *Kamāl al-Dīn:* vol. 2, p. 501.

Mullā Qahpā'ī has listed her among the transmitters of traditions with the name Ḥadītha.[1] Shaykh Maḥallātī has written, "Sawsan was a princess in her province."[2]

A tradition which the mother of Imam al-Ḥasan al-'Askarī ('a) related was not found. However, without a doubt this honorable woman who was the executor of the will, the mother, and the wife of the Imam must have related traditions from him.

148. Sharaf al-Ashrāf

Sharaf al-Sharāf was the daughter of 'Alī ibn Ṭāwūs who was born in 589 AH. Her mother was Zahrā', the daughter of the minister of Nāṣir ibn al-Mahdī. She is the sister of Fāṭimah, Muḥammad, and 'Alī (the children of 'Alī ibn Ṭāwūs).[3]

Her Merits

She was an eloquent, knowledgeable, and good woman who was also an author. Her father has written to his son Muḥammad in the book *Kashf al-Maḥajjah*, "Be aware that I prepared your sister Sharaf al-Ashrāf for certain situations before the age of maturity, and I have explained certain matters to her."[4] In the book *al-Amālī* their father has given permission to her and her sister and brothers to relate traditions. In talking of his daughters he has said that they are memorizers of Qur'ān and authors.[5]

149. Sharaf al-Nisā' al-Alawiyyah al-Baghdādiyyah

Sharaf al-Nisā' was the daughter of Abū-Ṭālib ibn Mukarram al-'Alawī al-Ḥasanī al-Baghdādī. She was alive in the month of Rajab in the year 560 AH. She was born in Baghdad. When she reached the age of maturity she married 'Allāmah Sharīf Abū-Muḥammad Quraysh ibn Subay' ibn al-Muhannā al-'Alawī al-Ḥusaynī al-Madanī al-Baghdādī (one of the great transmitters of traditions who died in the year 620).[6]

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[1] *Majm'a al-Rijāl*: vol. 7, p. 173.

[2] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 24.

[3] A biography of Ibn Ṭāwūs is given under the listing of Fāṭimah, the sister of Sharaf al-Ashrāf.

[4] *Kashf al-Maḥajjah*: p. 86; *Riyāḍ al-'Ulamā'*: vol. 5, p. 408.

[5] *Riyāḍ al-'Ulamā'*: vol. 5, p. 408.

[6] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 91.

Her Merits

She was an educated, virtuous, honorable, Shī'ite, and one of the transmitters of traditions in the beginning of the 7th century AH in Baghdad. She learned many sciences and traditions from her husband, and then presented and read her book *Faḍl al-Kūfah*[1] for Shaykh Abū-Ṭālib al-Mubārak ibn 'Alī ibn Muḥammad ibn Ḥaṣīr al-Ṣayrafī al-Baghdādī and some others. These included her husband and children (Āminah and Fāṭimah, who are listed in this book), 'Abdullāh ibn Abī-Ṭālib ibn Abī-Bakr al-Muqrī al-'Ajjān, and Futūḥ ibn Ja'far ibn al-Ṭarzī.[2]

150. Shahdah bint 'Adīm

Shahdah (621-709 AH) was the daughter of Ṣāḥib Kamāl al-Dīn 'Umar ibn 'Adīm.

Her Merits

She has related traditions from Kāshgharī and 'Umar ibn Badr ibn Sa'īd al-Mawṣillī[3], and Thābit ibn Sharaf has given her permission to relate traditions. She was a pious woman who refused to wear her clothes of splendor after the death of her brother, Majd al-Dīn. Sayid Muḥsin al-Amīn has written, "The tribe of Banū-'Adīm was Shī'ah."[4]

151. Shahrbānū, the Mother of 'Alī ibn al-Ḥusayn

Shahrbānū was the daughter of Yazdgird ibn Shahriyar ibn Shīrawayh ibn Kasrā Parvīz, and the mother of Imam 'Alī ibn al-Ḥusayn ('a). Some of the names used for her include Sallāmah, Jahān-Shāh, Shāh-Zanān, Sulāfah, and Ghazālah.[5] Shahrbānū was taken captive following the loss of the Persians to the Muslims, and was brought before the Caliph of the Muslims. She subsequently married al-Ḥusayn ibn 'Alī ('a), and after a time their son Imam 'Alī ibn al-Ḥusayn ('a) was born. Shahrbānū passed away shortly after the birth of Imam Zayn al-'Ābidīn (38 AH), and was buried in al-Madīnah.

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[1] Explanation about this book is given under her sister, Āminah.

[2] *Mustadrak A'yān al-Shī'ah*: vol.3, p. 91.

[3] Ḍiyā' al-Dīn Abū-Ḥafṣ 'Umar ibn Badr ibn Sa'īd al-Warrānī al-Mawṣilī al-Ḥanafī (557-622 AHL) was born in al-Mawṣil (Mosul) and died in Damascus. He was well learned in traditions, and the author of many books including: *Al-Mughnī 'an al-Ḥifẓ*... [*Al-A'lām* by al-Zarkalī: vol. 5, p. 42]

[4] *A'yān al-Shī'ah*: vol. 7, p. 353.

[5] *Al-Kāfī*: vol. 1, p. 388; *Kitāb al-Irshād*: p. 253; *Kamāl al-Dīn:* vol. 1, p. 307; *Biḥār al-Anwār*: vol. 46, pp. 7, 12, 13; *Majm'a al-Rijāl*: vol. 7, p. 186; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 12.

Her Merits

Al-Kulaynī relates a quote from 'Umar ibn Shimr from Abū-Ja'far Imam al-Bāqir ('a) as follows: "When they brought the daughter of Yazdgird before 'Umar the women of al-Madīnah came to see her. When she entered the Mosque, it filled with light. 'Umar looked at her, and she covered her face and said, "If only days were to become black.[1]" 'Umar said, "You are cursing me?" and he was interested in taking her for himself. Amīr al-Mu'minīn ('a) said, "You have no right on her. Let her choose a husband for herself. (And, whomsoever she chooses she will become a part of his portion from the battle.) She chose al-Ḥusayn ('a). Amīr al-Mu'minīn ('a) told her, "What is your name?" She said, "Jahān-Shāh." He said, "But you shall be Shahr-Bānawayh."[2] Then he told al-Ḥusayn, "O, Abū-'Abdullāh, this woman will bring the best person on the earth for you."[3] There is some doubt as to this tradition due to the transmitter 'Umar ibn Shimr and some matters which are contained in it.

In a tradition which al-Ṣadūq has related from Imam al-Riḍā ('a) he has said, "The daughters (granddaughters) of Yazdgird which were taken captive were sent before 'Uthmān ibn 'Affān. 'Uthmān gave one of them to Imam al-Ḥasan and the other to Imam al-Ḥusayn ('a)."[4]

Shaykh al-Mufīd has written, "Amīr al-Mu'minīn ('a) picked Ḥarīth ibn Jābir al-Ḥanafī to govern a region in the east. Ḥarīth sent the daughters (granddaughters) of Yazdgird ibn Shahriyār ibn Kasrā to Imam 'Alī ('a), and he wed one of them to Imam al-Ḥusayn ('a) and the other to Muḥammad ibn Abī-Bakr."[5]

Shahrbānū was a very righteous, devout, pious, and upright woman who had the honor and distinction of being the wife of Imam al-Ḥusayn ('a) and the mother of Imam Zayn al-'Ābidīn ('a). She had such a high position before God that while being from the court of the Magus and far from any Islamic training or having a guide she had a tendency to Islam. In addition, she was able to enter Islam and the family of the pure, infallibles.

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[1] This sentence means: What a pity that the days of Hurmuz have become black, and have turned against him to such an extent that his children are taken as prisoners of war.

[2] With this sentence Amīr al-Mu'minīn ('a) changed her name, or convinced her to choose this name.

[3] *Al-Kāfī*: vol. 1, p. 466.

[4] *'Uyūn Akhbār al-Riḍā*: vol. 2, p. 135.

[5] *Kitāb Al-Irshād*: p. 253.

Mullā Qahpā'ī has listed Shahrbānū, the mother of Imam Zayn al-'Ābidīn ('a) among the women transmitters of traditions.[1] 'Allāmah Māmqānī has listed her among the transmitters of traditions from the Imams.[2] Kaḥḥālah has written, "Sulāfah, the mother of 'Alī ibn al-Ḥusayn, was a good and benevolent woman.[3]

It is related from Shahrbānū that she said, "Before the entrance of the Muslim army on us I dreamt that Muḥammad the Messenger of God (ṣ) came to our house accompanied by al-Ḥusayn ('a) and sat down. He asked my father for my hand in marriage for al-Ḥusayn, and my father wed me to al-Ḥusayn ('a). When morning arrived I felt the effect of this in my heart. On the second night I saw Fāṭimah ('a), the daughter of the Messenger of God (ṣ). She came to me and invited me to Islam. I accepted Islam, and then she said, 'The Muslims will win. You will come to my son al-Ḥusayn in safety, and no one will bother or touch you.'" Shahrbānū says, "This is how I came to al-Madīnah."[4]

No other traditions were found which Shahrbānū had transmitted. Without a doubt as the wife of the Imam she has related matters from the words of the Imam and/or actions he has done. However, these have not been passed down.

152. Ṣafiyyah bint Ḥuyayy (Yaḥyā)

Ummu'l-Mu'minīn Ṣafiyyah was the daughter of Ḥuyayy (Yaḥyā) ibn Akhṭab ibn Shu'bah[5] from the tribe of Banu'l-Naḍīr who belonged to the Children of Israel. She was one of the descendants of Prophet Aaron the son of 'Imrān and the brother of Prophet Moses ('a). Her mother was Barrah, the daughter of Sam'ūl (Samuel). Her first husband was Sallām ibn Mashkam, and after him she married Kinānah ibn Abi'l-Ḥaqīq. Kinānah was killed in the conquest of Khaybar. At the time of the conquest at Khaybar, Ṣafiyyah dreamt that the sun came to rest in her lap. She related her dream for her father[6], and he slapped her hard in the face and said, "You want to sleep with a king of the Arabs?" After the conquest of the castle at Khaybar, the women were taken captive and were brought before the Messenger of God (ṣ). He picked Ṣafiyyah who was the uppermost of the tribe of the Banū-Qurayẓah and the Banu'l-Naḍīr and freed

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[1] *Majm'a al-Rijāl*: vol. 7, p. 176.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[3] *A'lām al-Nisā'*: vol. 2, p. 225.

[4] *Al-Kāmil* by al-Mubarrad: vol. 2, p. 93.

[5] *Al-Ṭabaqāt al-Kubrā* has listed Ṣafiyyah with the name Sā'iyah.

[6] In some of the traditions it is related that she related this dream for her husband.

her. Afterwards, he married her himself and her dowry was her being freed.[1] For the wedding feast of this marriage they gave dates and flour. Ṣafiyyah was young and beautiful, with only 17 years at the time of this marriage.

Some people have stated the year 50 AH as the year of her death, others have given the year 52 AH, and yet others have said 36 AH. Considering the people she has related traditions from, for instance Imam Zayn al-'Ābidīn who was born after 36 AH, we can conclude that the year 36 AH cannot be correct. Ibn 'Abd al-Barr and al-Ya'qūbī have written, "Ṣafiyyah passed away in the year 50 AH during the rule of Mu'āwiyah and was buried in the Baqī' Cemetery.[2]

Her Merits

Ibn Sa'd and Ibn Ḥajar in explanation of a tradition have written, "When Ṣafiyyah entered al-Madīnah she had golden earrings which she gave to Fāṭimah ('a)." They have also written, "One day Ṣafiyyah complained of 'Ā'ishah and Ḥafṣah to the Prophet (ṣ) that they are telling her, 'O daughter of a Jew, we are better than you. We are the cousins of the Messenger of God.' He told her, 'Why didn't you answer them? Tell them my ancestor was Prophet Aaron, my uncle Moses, and my husband Muḥammad, the master of the prophets.[3]' The Messenger of God (ṣ) gave dates and flour for their wedding feast."

Ṣafiyyah has related ten traditions from the Messenger of God (ṣ). One of these traditions is written the same in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.[4]

Ibn 'Abd al-Barr has written, "Ṣafiyyah was a patient, wise, and eloquent woman."[5] Ibn al-Athīr relates from Ins ibn Mālik as saying, "She was one of the wisest women."[6] Shaykh al-Ṭūsī, Aḥmad ibn Ḥanbal, Ibn 'Abd al-Barr, Ibn

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[1] *Tahdhīb al-Kamāl*: p. 210.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 128; *al-Istī'āb*: vol. 4, p. 1872; *Tārīkh al-Ya'qūbī*: vol.2, p. 149; *al-Jami' Bayn Rijāl al-Ṣaḥīḥayn*: vol. 2, p. 608; *Al-A'lām* by al-Zarkalī: vol. 3, p. 206.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 127; *Al-Iṣābah*: vol. 4, p. 338; *al-Mu'jam al-Kabīr*: vol. 24, p. 75 Ibn Ḥajar tells of Ṣafiyyah under the verse [O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith...]

[4] *A'lām al-Nisā"*: vol. 2, p. 336.

[5] Ibid.

[6] *Usd al-Ghābah*h: vol. 5, p. 490

al-Athīr, and Ibn Ḥajar have listed Ṣafiyyah among the transmitters of traditions from the Messenger of God (ṣ).[1] 'Umar Riḍā Kaḥḥālah has said, "She was a wise and scholarly woman."[2]

She has related traditions from the Messenger of God (ṣ).[3] Imam Zayn al-'Ābidīn 'Alī ibn al-Ḥusayn ('a), her nephew, Kinānah her servant, Yazīd ibn Mu'attab (Yazīd the manumitted slave of Munba'ith) al-Madanī, Isḥāq ibn 'Abdullāh ibn Ḥārith, Muslim ibn Ṣafwān, and Ṣuhayrah (or Ḍuhayrah) bint Jayfar have related traditions from her.

Shaykh al-Ṭūsī has related that during the Battle of Ḥunayn Ṣafiyyah the wife of the Messenger of God (ṣ) said, "O Messenger of God, I am not like the other women. I have given up my father, mother, brother, and uncle for you. Who will be the Caliph and Imam if something happens to you,?" He gestured towards Amīr al-Mu'minīn 'Alī ('a) and said, "The rule of Imam at and the decree of you and the entire nation of Muslims will be with him."[4]

Al-Ṭabarānī based on his documents quotes from 'Alī ibn al-Ḥusayn ('a) from Ṣafiyyah bint Ḥuyayy the wife of the Prophet (ṣ) that she said, "When the Prophet (ṣ) would retire to the Mosque for worship, I would go to him to talk with him. One night he arose to accompany me to my house. Two men from the Anṣār came across him. When they saw the Prophet (ṣ) they were embarrassed and returned. The Messenger of God (ṣ) said, 'Come, this is Ṣafiyyah, the wife of the Prophet.' They said, 'We take refuge with God who is pure.' He (ṣ) said, 'I don't say anything to you which you may think is evil. However, I know that Satan is moving in the veins of people.'"[5]

Al-Ṭabarānī based on his documents quotes Kinānah (the servant of Ṣafiyyah) from Ṣafiyyah as saying, "The Messenger of God (ṣ) came to me when I was crying, and asked as to why I was crying. I said, "'Ā'ishah and Ḥafṣah talk behind my back and say, 'We are better than Ṣafiyyah. We are the daughters of his uncles and the wives of the Prophet.' He said, 'Didn't you ask them: How can you be better than me when my father is Prophet Aaron, my uncle Moses, and my husband the Messenger of God (ṣ)?'"[6]

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[1] *Rijāl al-Ṭūsī*: p. 32; *al-Jāmi' fī-'Ilal...*: p. 244; al-Istī'āb: vol. 4, p. 1871; *Usd al-Ghābah*: vol. 5, p. 490; *Al-Iṣābah*: vol. 4, p. 337.
[2] *A'lām al-Nisā'*: vol. 2, p. 333.
[3] *al-Jāmi' fī-'Ilal...*: p. 244.
[4] *Rayāḥin al-Sharī'ah*: vol. 2, p. 346.
[5] *Al-Mu'jam al-Kabīr*: vol. 24, p. 72.
[6] Ibid: vol. 24, p. 75.

Al-Ṭabarānī has related 11 traditions from those who have related traditions from Ṣafiyyah. Some of them are similar to each other.[1] Al-Bukhārī, Muslim, Abū-Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Mājah have mentioned the traditions of Ṣafiyyah.[2]

153. Ṣafiyyah bint 'Abd al-Muṭṭalib

Ṣafiyyah was the daughter of 'Abd al-Muṭṭalib ibn Hāshim al-Qurayshī al-Hāshimī and her mother was Hālah bint Wuhayb ibn 'Abd-Manāf. She was also the maternal sister of Ḥamzah and the paternal aunt of the Messenger of God (ṣ). During the Era of Ignorance before Islam she married Ḥārith ibn Ḥarb ibn Umayyah, and after him she married al-'Awwām ibn Khuwaylid ibn Asad (Khadījah's brother). Together they had al-Zubayr[3], al-Sā'ib[4], and 'Abd al-Ka'bah. She passed away in the year 20 AH during the rule of 'Umar ibn al-Khaṭṭāb at the age of 73 and was buried in the Baqī' cemetery.[5]

Her Merits

Ṣafiyyah became Muslim during the beginning of the Prophet's invitation to Islam. She pledged allegiance with him and later migrated to al-Madīnah. Ṣafiyyah was among the first relatives of the Messenger of God (ṣ) to accept Islam. She was his only paternal aunt to become Muslim. She migrated with 'Alī ('a) and the ladies of Banū-Hāshim (known as *al-fawāṭ im*) to al-Madīnah. She has related traditions from the Prophet (ṣ). She participated in the battles of Uḥud, al-Khandaq, and Khaybar. After the battle at Khaybar the Prophet (ṣ) bestowed 40 wasaq of food upon her. This report proves her presence at the battle of Khaybar. Ṣafiyyah was a very patient and brave woman, and she showed this at the time of her brother's (Ḥamzah) martyrdom. She was one of the excellent Arab poets of her time, and wrote poems in memory of the tragedy

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[1] Ibid: vol. 24, pp. 71 – 76.

[2] *Tahdhīb al-Tahdhīb*: vol. 12, p. 429.

[3] Al-Zubayr ibn al-'Awwām has been called one of the companions of the Prophet (ṣ) by Shaykh al-Ṭūsī. Sayyid al-Amīnī says, "al-Zubayr defended Imam 'Alī ('a) on the day of al-Saqīfah, and was with Banū-Hāshim in the house of Lady Fāṭimah ('a). And, on the day of the counsel he gave the right to leadership to Imam 'Alī ('a). Then, during the Battle of the Camel he sided with 'Ā'ishah. However, due to what Imam 'Alī ('a) said he gave up the battle and left." [*A'yān al-Shī'ah*: vol. 7, p. 44]

[4] Al-Sā'ib was with the Prophet (ṣ) during the Battles of Uḥud and al-Khandaq. After the Prophet passed away he was martyred in the Battle of al-Yamāma. [*Rayāḥīn al-Sharī'ah*: vol. 4, p. 367]

[5] *A'lām al-Nisā'*: vol. 2, p. 345; *al-A'lām* by al-Zarkalī: vol. 3, p. 206.

of the loss of her father ('Abd al-Muṭṭalib), her brother (Ḥamzah), and the Messenger of God (ṣ).[1]

Ibn Sa'd relates based on his documents, "When the Messenger of God (ṣ) left al-Madīnah for battles with the enemies he left his wives and the women under the protection of Ḥassān ibn Thābit. A Jewish man (spy) came towards their area. Ṣafiyyah told Ḥassān, 'Kill this Jew.' Apparently Ḥassān was afraid to do so. Therefore, Ṣafiyyah picked up an iron bar and came down from the encampment. She slowly opened the door of the fortress, attacked this man, and killed him with the iron bar." It has also been related that Ṣafiyyah entered the battlefield on the day of the battle of Uḥud and the men scattered. She had a sword in her hand and swung at them to scatter them while saying, "I disperse you from around the Messenger of God (ṣ)." When the Prophet (ṣ) saw her he said, "Zubayr, go help your mother."[2]

Al-Barqī has listed her among the transmitters of traditions from the Messenger of God (ṣ).[3] Sayyid Muḥsin al-Amīn in addition to listing her among the nobles of the Shī'ah has said, "She was a wise woman and eloquent poet. 'Abd al-Muṭṭalib had six daughters and all of them were eloquent, poetic, and literary."[4] Shaykh Maḥallātī has written, "'Abd al-Muṭṭalib had six daughters, and Ṣafiyyah was the best of them."[5] Māmqānī has listed her among the transmitters of traditions and described her marriage.[6]

She has related traditions from the Messenger of God (ṣ), while Asmā' bint Abī-Bakr and Ja'far ibn al-Zubayr (her grandson) have related traditions from her. Shaykh al-Ṣadūq based on his documents relates from Asmā' bint Abī-Bakr from Ṣafiyyah bint 'Abd al-Muṭṭalib as saying, "When Imam al-Ḥusayn was born I was responsible for helping (Fāṭimah). The Prophet (ṣ) said, 'Aunt, give him to me.' I said, 'O Prophet of God, I haven't cleaned him yet.' He questioned, 'Aunt, you want to clean him? God has already cleaned and purified him.'[7]"

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[1] *A'yān al-Shī'ah*: vol. 7, p. 390; [1] *A'lām al-Nisā'*: vol. 2, pp.343- 345.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 41.

[3] *Rijāl al-Barqī*: p. 61; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 194.

[4] *A'yān al-Shī'ah*: vol. 7, p. 39.

[5] *Rayāḥin al-Sharī'ah*: vol. 4, p. 365.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 81.

[7] *Al-Amālī* by Shaykh al-Ṣadūq: p. 136; *Biḥār al-Anwār*: vol. 43, p. 243.

And, from the same chain of transmitters it has been related from Ṣafiyyah that she said, "I handed Imam al-Ḥusayn ('a) to the Prophet (ṣ) when he was born... He put al-Ḥusayn between his two eyes, then handed him back to me, cried, and repeated three times, 'My son, may Allah curse the people who are your murderers.'" Then Ṣafiyyah says she responded, "May my mother and father be sacrificed for you. Who will kill him?" And, the Prophet (ṣ) answered, "A rebellious group of people from the tribe of Banū-Umayya. May Allah damn them."[1]

Al-Ṭabarānī based on his documents relates from Isḥāq ibn Hāshimī from Ṣafiyyah that she said, "The Messenger of God (ṣ) came to me. I had prepared a lamb's shoulder. (I had removed its meat and cooked it.) I brought it for him; he ate it and stood for the ritual prayer. (This tradition is about eating cooked food and the fact that it doesn't nullify the ablution for prayer. In the beginning of Islam the Muslims believed eating cooked food nullified the ablution for prayer.)"[2]

154. Ḍubā'ah bint al-Zubayr

Ḍubā'ah was the daughter of al-Zubayr ibn 'Abd al-Muṭṭalib ibn Hāshim, or in other words the daughter of the Messenger of God's paternal uncle. Her mother was 'Ātikah, the daughter of Abī-Wahab ibn 'Amr ibn 'Ā'idh al-Makhzūmī. The Messenger of God (ṣ) married her to al-Miqdād ibn al-Aswad[3].[4] The children born to this couple were 'Abdullāh and Karīmah. Ḍubā'ah was the sister of Ummu-Ḥakīm. Al-Zubary ibn Bakkār has said, "The descendants of al-Zubayr ibn 'Abd al-Muṭṭalib were only from Ḍubā'ah and her sister Ummu-Ḥakīm.[5]

Her Merits

Ḍubā'ah is one of the first women to migrate for Islam. She has related thirteen traditions from the Messenger of God (ṣ). 'Allāmah Māmqānī has written about

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[1] *Al-Amālī* by Shaykh al-Ṣadūq: p.136; *Biḥār al-Anwār*: vol. 43, p. 243 & 256.

[2] *Al-Mu'jam al-Kabīr*: vol. 24, p. 321. (al-Ṭabarānī has said the transmitter of this tradition is very reliable.)

[3] Al-Miqdād ibn 'Amr ibn Tha'labah ibn 'Amr ibn al-Aswad, Abū-Sa'id was born 37 years before the Prophet (ṣ) migrated to al-Madīnah, and passed away in the year 33 AHL. He participated in the Battle of Badr. He passed away near al-Madīnah, and was taken there to be buried. He was of the first followers of Imam 'Alī ('a). [*Al-A'lām* by al-Zarkalī; *Lughat Nāma Dihkhudā*]

[4] *A'lām al-Nisā'*: vol. 2, p. 354.

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 432; *Tahdhīb al-Kamāl*: p. 221.

her husband al-Miqdād, "Various virtues were present in him, and he had the good qualities of: precedence in faith, migration to al-Madīnah, resoluteness, perseverance, honor, decency, and a high esteem. He migrated two times (because of Islam), and participated in all of the battles except for the conquest of Makkah and the battle of Ḥunayn. Al-Miqdād was one of the companions of the Prophet (ṣ) and Imam 'Alī ('a). No doubt ever entered his heart, and he was one of the special Shī'ah of Amīr al-Mu'minīn ('a). His virtues and qualities have been discussed extensively in the books of traditions and the books about the transmitters of traditions. His dignity, esteem, high position, status, and degree of faith are all well known, therefore there is no need to explain them. Shaykh al-Ṭūsī has introduced al-Miqdād as one of the companions of Amīr al-M'uminīn ('a), and the second uppermost person of the four dignitaries[1]."[2]

At the time of the marriage of Ḍubā'ah and al-Miqdād, the Prophet (ṣ) advised them to try to follow his example in their marital life, and to know that the dearest people before Allah are the most pious.[3]

Ibn 'Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar have counted her among the Prophet's companions, and Aḥmad ibn Ḥanbal calls her one of the transmitters of traditions.[4] She has related traditions from the Messenger of God (ṣ) and al-Miqdād ibn al-Aswad (her husband). Karīmah bint al-Miqdād (her daughter), 'Abdullāh ibn 'Abbās, 'Ā'ishah, Sa'īd ibn al-Musayyab, 'Urwah ibn al-Zubayr, 'Abd al-Raḥmān ibn Hurmuz, al-A'raj, Zaynab bint Nubayṭ, the spouse of Anas ibn Mālik, Ummu-Ḥakīm the ancestor of Isḥāq ibn 'Abdullāh ibn Ḥārith ibn Nuqayl, and others have related traditions from her.[5]

Based on his documents al-Ṭabarānī quotes Ibn 'Abbās who relates from Ḍubā'ah that she said the Messenger of God (ṣ) ordered her to put a condition for her pilgrimage. Also, Hishām ibn 'Urwah quotes his father who relates from Ḍubā'ah as saying, "I went to the Prophet (ṣ) complaining. He reminded me of Ḥajj and said, 'Go on Ḥajj and put this condition: 'O God, I will go as much as

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[1] The four dignitaries were four of the special companions of Amīr al-Mu'minīn ('a) who accompanied and supported him at all times. They were: Abū-Dharr, Salmān, 'Ammār, and al-Miqdād.

[2] *Tanqīḥ al-Maqāl*; *Rijāl al-Ṭūsī*: p. 57.

[3] *Al-Kāfī*: vol. 5, p. 344.

[4] *Al-Istī'āb*: vol. 4, p. 1874; *Usd al-Ghābah*: vol. 5, p. 495; *al-Iṣābah*: vol. 4, p. 342; *Tahdhīb al-Tahdhīb*: vol. 12, p. 432.

[5] *Tahdhīb al-Kamāl*: p. 221.

you have prescribed and I am able to perform.'"[1]

Al-'Asqlānī and al-Ṭabarānī have mistakenly quoted the tradition about the Prophet (ṣ) not getting the minor ablution before praying the afternoon prayer after he had eaten cooked food to be from Ḍubā'ah bint al-Zubayr rather than Ḍubā'ah bint al-Ḥārith.[2] Abū-Dāwūd (3 traditions), al-Nasā'ī, Ibn Mājah (2 traditions), and Aḥmad ibn Ḥanbal have related traditions from her.[3]

155. Ḍubā'ah (Ḍubay'ah) bint al-Miqdād

Ḍubā'ah, the daughter of al-Miqdād ibn al-Aswad, was also called Ḍubay'ah bint al-Miqdād ibn Ma'dyakrib. She was one of the transmitters of traditions.[4] The name of her mother was not found, and under the names of the children of Ḍubā'ah, the wife of al-Miqdād, the name of Ḍubā'ah or Ḍubay'ah wasn't mentioned. Therefore, her mother is someone other than Ḍubā'ah bint al-Zubayr.

Her Merits

Ḍubā'ah was one of the transmitters of traditions. Considering the fact that she was raised by a father like al-Miqdād and related traditions from him it may be said that, God willing, she was a pious person. She has related traditions from her father, al-Miqdād ibn al-Aswad, and al-Muhallab ibn Ḥajar al-Baḥrānī has related traditions from her.

Ḍubā'ah relates from her father as saying, "Whenever the Prophet (ṣ) prayed in the direction of wood or incense he would stand in such a way that it wouldn't be in front of his eyes. (He wouldn't pay attention to it.)" Abū-Dāwūd, al-Nassā'ī, and Ibn Mājah have related her tradition.[5] Ibn Mākūlā has related this tradition in the following way, "I never saw the Prophet (ṣ) pray in front of a wood, incense, or tree without standing a little to the right or left of it."[6]

156. Ḍiyāfat Shīrāzī

Ḍiyāfat was a learned, literary, and poetic woman. She was one of the scholarly women of her time. She was born in Shiraz, and learned literature from Shaykh

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[1] *Al-Mu'jam al-Kabīr*: vol. 24, p. 335.

[2] *Al-Iṣābah*: vol. 4, p. 343; *al-Mu'jam al-Kabīr*: vol. 24, pp. 335 – 336.

[3] *Tahdhīb al-Kamāl*: p. 221.

[4] *Tahdhīb al-Tahdhīb*: vol. 12, p. 432; *A'lām al-Nisā'*: vol. 2, p. 356.

[5] Ibid: vol. 12, p. 432.

[6] *Tahdhīb al-Kamāl*: p. 224.

al-Mufīd[1]. After that she migrated to Karbalā' where she began to learn jurisprudence and religious principles, and reached a high degree. Ḍiyāfat had verbal permission from Āyatullāh Sayyid Shihāb al-Dīn al-Mar'ashī to transmit traditions.[2] Ḍiyāfat passed away in Karbalā' in the year 1342 AH, and was buried there. 'Allāmah Murtaḍā al-Kashmīrī was one of her instructors on the traditions.[3]

157. 'Ulyah bint 'Alī ibn al-Ḥusayn

'Ulyah was the daughter of Imam 'Alī ibn al-Ḥusayn ('a), and was raised in the household of purity and immaculateness. She passed away in the year 95 AHL.[4]

Al-Najjāshī has said about her, "'Ulyah had a book which Abū-Ja'far Muḥammad ibn 'Abdullāh ibn Muḥammad ibn 'Aqīl has quoted from saying, 'Rajā' ibn Jamīl ibn Ṣāliḥ related to us that Abū-Jamīl ibn Ṣāliḥ had told him traditions from Zurārah ibn A'yan from 'Ulyah bint 'Alī ibn al-Ḥusayn.'"

'Allāmah Māmqānī counts her among the women transmitters of traditions and has said about her, "It is clear she was of the Imāmiyyah faith, but there is no description found about her. However, her good qualities are clear."[5] Muḥaqqiq Ardabīlī and Mīrzā Astarābādī have introduced 'Ulyah as one of the transmitters of traditions.[6]

She has related traditions from her father, Imam Zayn al-'Ābidīn ('a), while Zurārah ibn A'yan has related traditions from her.

158. 'Amrah bint Af'ā

'Amrah's name was not found in the books of genealogy. Her name was found in a tradition related by Shaykh al-Ṣadūq ('a).[7] In the tradition related by Abū-Ja'far Muḥammad ibn al-Ḥasan ibn Farrūkh al-Ṣaffār she is referred to as

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[1] Shaykh al-Mufīd was a renowned literary man and poet. He lived in one of the chambers at Imāmzādah Shāh Chirāq (Aḥmad ibn Mūsā ibn Ja'far). He was the teacher of Firṣat al-Dawlah al-Shīrāzī, the author of the book *al-'Ajam*, and Sayyid Muḥammad Maqdisī, a calligrapher and the author of *Dīvān Ḥāfiẓ Shīrāzī*.

[2] *Al-Ijāzah al-Kabīrah*: p. 247.

[3] Ibid.

[4] *Al-Dharī'ah*: vol. 6, p. 352.

[5] *Rijāl al-Najjāshī*: p. 215.

[6] *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Manhaj al-Maqāl*: p. 400.

[7] *Al-Khiṣāl*: vol. 2, p. 403.

'Amrah bint Abī-Rāfi'.[1]

She has related traditions from Ummu-Salamah. Abū-Bakr al-Ḥaḍramī and 'Umār ibn Mu'āwiyah al-Dahnī have related traditions from her. Shaykh al-Ṣadūq relying on his sources has related from 'Umār ibn Mu'āwiyah al-Dahnī from 'Amrah bint Af'ā from Ummu-Salamah, the wife of the Prophet (ṣ), as saying, "The verse '*God only desires to keep away the uncleanness from you O people of the House! And to purify you a (thorough) purifying,*'[2] was revealed in my house, and there were seven people in my house at that time: the Messenger of God (ṣ), Archangel Gabriel, Archangel Michael, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn.' I was standing in the doorway and said, 'O Messenger of God, aren't I one of the people of your House?' He answered, 'You are one of the wives of the prophet.' But, he did not say you are one of my Household."

Shaykh al-Ṣadūq has written, "This tradition is unique, and this is the only chain of transmission. It is usually related that the Ahl al-Bayt about whom this verse was revealed were five people and the sixth one was Jabra'īl.[3]

The author of *Baṣā'ir al-Darajāt* using his own sources relates from al-Barqī who quotes from Faḍālah ibn Ayyūb from Sayf ibn 'Umayrah from Abū-Bakr al-Ḥaḍramī from 'Amrah bint Abī-Rāfi' from Ummu-Salamah, the wife of the Prophet (ṣ) as saying, "The Prophet (ṣ) was suffering from the illness which caused his death. He said, 'Call my friend.' 'Ā'ishah sent for her father. When he came, the Prophet (ṣ) covered his face and said, 'Call my friend.' Abū-Bakr left in great surprise. Ḥafṣah sent for her father. When he came, the Prophet (ṣ) covered his face and said, 'Call my friend.' 'Umar left in great surprise. Fāṭimah sent for 'Alī. When he came, the Prophet stood up and honored 'Alī.' 'Alī said, 'He told me a thousand traditions. Each tradition opened a thousand doors for me, until I was sweating and so was the Messenger of God (ṣ). 'Alī's sweat made the Prophet wet and the Prophet's sweat made 'Alī wet.'"[4]

159. 'Amrah bint Aws

There is no description of her life available. She related traditions from al-Ḥusayn ibn 'Abd al-Raḥmān. Sa'īd ibn Muḥammad al-Baṣrī has related traditions from her.

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[1] *Baṣā'ir al-Darajāt*: p. 297.

[2] The Holy Qur'ān 33/33.

[3] *Al-Khiṣāl*: vol. 2, p. 403.

[4] *Baṣā'ir al-Darajāt*: p. 298.

Al-Majlisī quotes from Shaykh al-Ṣadūq's book of *al-Tawḥīd* and he based on his documents relates from al-Daqqāq[1] who quotes from 'Amrah bint Aws who relates from her ancestor al-Ḥusayn ibn 'Abd al-Raḥmān[2] who relates from his father who relates from Imam al-Ṣādiq ('a) who relates from his father and ancestor as saying, "Amīr al-Mu'minīn ('a) called the people together for a second time during the battle with Mu'āwiyah. When they gathered he stood up and said, 'Thanks be to the One, Unique God. Praise is only (in creation and planning) for Him who is not from anything (an object) and...'"[3]

160. 'Amrah bint Nufayl

'Amrah was the daughter of Nufayl, one of the companions of Amīr al-Mu'minīn ('a). Shaykh al-Ṭūsī has counted her among the companions of Imam 'Alī ('a).[4] 'Allāmah Māmqānī said, "Shaykh al-Ṭūsī has considered her to be one of the companions of Imam al-Ṣādiq ('a) in his book about distinguished people. And, her being of the Imāmiyyah faith is clear. However, her situation is not apparent to me."[5]

Māmqānī's quoting Shaykh al-Ṭūsī as saying she is one of the companions of Imam al-Ṣādiq ('a) is obviously wrong, because Shaykh al-Ṭūsī and others have listed 'Amrah among the companions of Imam 'Alī ibn Abī-Ṭālib ('a).

'Allāmah Ardabīlī, Mīrzā Astarābādī, and Mullā Qahpā'ī have listed 'Amrah among the transmitters of traditions.[6]

161. 'Ammat Ḥasan ibn Muslim

'Ammat (the aunt of) Ḥasan ibn Muslim was one of the transmitters of traditions from Imam al-Ṣādiq ('a).[7] Ḥasan ibn Muslim (her nephew) related traditions from her.

Al-Kulaynī and Shaykh al-Ṭūsī based on their documents quote from Ḥasan ibn Muslim as saying, "My aunt related to me, 'I was sitting across from the

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[1] 'Alī ibn Aḥmad ibn Muḥammad ibn 'Imrān al-Daqqāq was one of the poets. [*Mu'jam Rijāl al-Ḥadīth*: vol. 11, p. 2543]

[2] Ḥasīn Ibn 'Abd al-Raḥmān al-Ju'fī al-Kūfī was one of the companions of Imam al-Ṣādiq ('a). [*Rijāl al-Ṭūsī*: p. 221; *Mu'jam Rijāl al-Ḥadīth*: vol. 6, p. 124]

[3] *Biḥār al-Anwār*: vol. 4, p. 269.

[4] *Rijāl al-Ṭūsī*: p. 66.

[5] *Tanqīḥ al-Maqāl*: p. 81.

[6] *Jāmi' al-Ruwāt*: vol. 2, p. 458.

[7] *Jāmi' al-Ruwāt*: vol. 2, p. 458.

Ka'bah when Imam al-Ṣādiq ('a) came up. Once he saw me he came over to me, greeted me, and said, 'Why are you sitting here?' I answered, 'I am waiting for my servant.' He said, 'Have you freed him?' I responded, 'No, but I freed his father.' He stated, 'He is not your servant, but rather your brother and cousin. A master is someone who provides his servant's expenses. Therefore, if you pay the expenses of his father or ancestor, this person is your cousin or brother.'"[1]

162. 'Ammat Muḥammad ibn Mārid (Ziyād)

'Ammat Muḥammad ibn Mārid (Ziyād) was one of the transmitters of traditions from Imam al-Ṣādiq ('a), but no other information was found about her.[2] In the books about the transmitters of traditions she has been listed as 'Ammat Muḥammad ibn Mārid in one place and 'Ammat Muḥammad ibn Ziyād in another. Ibn Qawlawayh has mentioned both names for her. However, when these two traditions and their chains of transmission are carefully studied it seems they are from one person.

She has related traditions from Abū-'Abdullāh al-Ṣādiq ('a), and Muḥammad ibn Mārid (Ziyād) has related traditions from her.

Ibn Qawlawayh relates from his father according to his documents from 'Īsā ibn Sulaymān from Muḥammad ibn Mārid (Ziyād) from his aunt as saying, "I heard Imam al-Ṣādiq ('a) state, 'The dust from the grave of al-Ḥusayn ('a) heals, and it keeps a person from fear and worrying.'"[3]

163. Ghunaymah al-Azdiyyah

Ghunaymah was the daughter of 'Abd al-Raḥmān ibn Nu'aym al-Azdī al-Ghāmidī, and the aunt of Bakr ibn Muḥammad ibn 'Abd al-Raḥmān ibn Nu'aym al-Azdī.[4] There is a difference of opinion as to her name, but most of

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[1] *Al-Kāfī*: vol. 6, p. 198; *Tahdhīb al-Aḥkām*: vol. 8, p. 252; *al-Istibṣār*: vol. 4, p. 22.

[2] Ibn Qawlawayh relates two traditions which are similar to each other with different chains of transmission from 'Īsā ibn Sulaymān from Muḥammad ibn Ziyād and Muḥammad ibn Mārid from his uncle Muḥammad ibn Ziyād and Muḥammad ibn Mārid. (*Kāmil al-Ziyārāt*: pp. 278 and 279) It appears these two traditions are actually one in the same, and the names also refer to one person.

[3] *Kāmil al-Ziyārāt*: pp. 278 and 279.

[4] Abū-Muḥammad was one of the famous people of the family of Na'īm al-Ghāmidī, and he was trustworthy. He lived a long life, and wrote a book from which many of the companions mentioned in this transmitted traditions from. [*Rijāl al-Najjāshī*: p. 78]

the books on the transmitters of traditions list this name.[1]

Shaykh al-Ṭūsī has considered her to be among the companions of Imam al-Ṣādiq ('a).[2] Shaykh al-Najjāshī has stated beneath a quote from her nephew, Bakr ibn Muḥammad ibn 'Abd al-Raḥmān, "His aunt Ghunaymah has also passed on traditions from Abū-'Abdullāh and Abu'l-Ḥasan ('a). Experts on traditions have stated this fact."[3]

'Allāmah Māmqānī has listed her among the transmitters of traditions under the name Ghuthaymah. He has written, "I found no description of her to say for sure she was a virtuous person."[4]

She has related traditions from Imam al-Ṣādiq ('a) and Abu'l-Ḥasan Mūsā ibn Ja'far ('a).

164. Fāṭimah bint Asad al-Hāshimiyyah

Fāṭimah was the daughter of Asad ibn Hāshim ibn 'Abd-Manāf al-Qurayshī al-Hāshimī. Her mother was Fāṭimah bint Hiram ibn Ruwāḥah ibn Ḥajar... ibn Lu'ay. Her husband was Abū-Ṭālib (his name was 'Abd-Manāf) ibn 'Abd al-Muṭṭalib, the uncle of the Prophet (ṣ). Their sons were Ṭālib, 'Aqīl, Ja'far, and 'Alī, and their daughters were Jumānah, Ummu-Hānī, and Rayṭah.

Fāṭimah bint Asad passed away in the year 4 AH in al-Madīnah and was buried in the Baqī' Cemetery. Her burial is described in a part of a tradition which has been described by Ibn al-Athīr, al-Ṭabarānī, and al-Kulaynī. The overall import of this tradition is as follows, "After the ablution of Fāṭimah bint Asad the Messenger of God (ṣ) gave his undershirt for her shroud. Then he carried her body on his shoulder till they reached the gravesite. The Prophet (ṣ) laid down in the grave himself and then put her body in the grave. He said, "There is no God but the One. God I put her in trust near to you."[5]

Her Merits

Fāṭimah bint Asad had a limitless number of special qualities and virtues, so for brevity we will refer to just a few of these. Fāṭimah was the mother of the successor to the Messenger of God (ṣ), Imam 'Alī al-Murtaḍā ('a), and thus the

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[1] *Kāmil al-Ziyārāt*: pp. 278 and 279.

[2] *Rijāl al-Ṭūsī*: p.341.

[3] *Rijāl al-Najjāshī*: p. 78.

[4] *Tanqiḥ al-Maqāl*: vol. 3, p. 81.

[5] *Usd al-Ghābah*: vol. 5, p. 511; *al-Mu'jam al-Kabīr*: vol. 24, p. 351; *al-Kāfī*: vol. 1, p. 453.

mother of the twelve Imams. After the death of 'Abd al-Muṭṭalib, the guardianship of Muḥammad (ṣ) was passed on to Abū-Ṭālib, and Fāṭimah was as a mother to the Prophet (ṣ). She even put him before her own children. When Khadījah ('a) passed away and Fāṭimah al-Zahrā' ('a) was a small child, Fāṭimah bint Asad acted as a mother for her. She is the first woman after Khadījah ('a) to become Muslim. And, she is the one of the first women to migrate on foot to al-Madīnah and enter upon the Messenger of God (ṣ).[1] She is the only woman for whom the wall of the Ka'bah opened, and who had their baby inside the house of God. Fāṭimah was the first Hashemite[2] woman who delivered a Hashemite child. Shaykh al-Kulaynī based on his documents relates a tradition from al-Mufaḍḍal ibn 'Umar as saying, "I heard Imam al-Ṣādiq ('a) say, 'When the Messenger of God (ṣ) was born the white pinnacles of the castles in Persia and Damascus could be seen by Āminah (his mother). Fāṭimah bint Asad happily went to Abū-Ṭālib and related for him what Āminah had said. Ābū Ṭālib said, 'Are you surprised? You too will carry and bear his successor.'"[3]

This tradition is a clear proof of the belief and knowledge of Abū-Ṭālib (the husband of Fāṭimah) as to the Prophethood of the Messenger of God (ṣ) and as to whom his successor (Amīr al-Mu'minīn) will be. Thus, what some people say as to Abū-Ṭālib not becoming a Muslim and dying a polytheist is absurd. It may be said that in order for him to protect and support the Prophet (ṣ) from the Quraysh and his enemies he did not publicly declare his new religion.

The Messenger of God (ṣ) used to visit Fāṭimah the mother of 'Alī. He would rest there and he highly respected and revered her.[4] At any rate she is the woman for whom the Prophet (ṣ) provided her shroud giving his own personal shirt. After the burial the Prophet (ṣ) was asked, "Why did you pray for her and respect her in such an unprecedented way?" He replied, "Today the beneficence of Abū-Ṭālib has gone. If Fāṭimah had something good she preferred that for me over herself and her children.[5] I remembered the Judgment Day and said, 'People are raised without clothes.' Then he said, 'Woe, on this disgrace.' I assured that God would raise her with clothes, and was reminded of the pressure of the grave.' He said, 'Woy, on inability. I assured that God would

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[1] *Al-Kāfī*: vol. 1, p. 453; *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[2] Hāshimī is one whose mother and father are both from the tribe of Hāshim.

[3] *Al-Kāfī*: vol. 1, p. 4544.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 222.

[5] *Al-Kāfī*: vol. 1, p. 453.

suffice. This is why I gave her my shirt for a shroud, slept in her grave, put my head next to her ear, and whatever they asked her I inculcated to her. When they asked her about her Lord, she answered. When they asked her about her Prophet, she answered. However, when they asked her about her Imam, she stuttered and I said, 'Your son, your son.'"[1]

The Archangel Gabriel told the Messenger of God (ṣ) that Fāṭimah bint Asad would enter Heaven. The Prophet (ṣ) prayed for her in the following way, "O Allah, by the right of your Prophet Muḥammad and the Prophets who came before him, forgive my mother, Fāṭimah bint Asad, grant her request, and broaden her place of entry. Truly you are forgiving and kind.

Ibn Saʿd has written about her, "She was a pure woman. The Messenger of God (ṣ) used to go to her house and take a short noontime nap there."[2]

Ibn ʿAbd al-Barr has introduced Fāṭimah bint Asad in the following way, "She is the mother of ʿAlī ibn Abī-Ṭālib and his brothers."[3] This description shows her high status and position that she is portrayed alongside ʿAlī (ʿa).

ʿUmar Riḍā Kaḥḥālah has said, "She is one of the transmitters of traditions from the Prophet (ṣ). She has related 46 traditions from him. *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ al-Bukhārī* have related similar traditions from her. She was a good and religious woman."[4] ʿAllāmah Māmqānī has counted this dear woman among the transmitters of traditions, given a description of her, and talked of the words of the Prophet (ṣ) at her burial."[5]

She has related traditions from the Messenger of God (ṣ). Sayyid Ibn Ṭāwūs has written, "In an old book, *al-Abwāb al-Dāmighah*, written by Abū-Bishr Aḥmad ibn Ibrāhīm ibn Aḥmad al-Aʿmā, I found the following tradition, "Fāṭimah bint Asad said, 'After Abū-Ṭālib became poor because he had given away all of his wealth, the Messenger of God (ṣ) and ʿAbbās went to him and picked two of his children through a drawing. ʿAlī (ʿa) was allotted to the Messenger of God (ṣ), and went with him. The Prophet (ṣ) trained and educated him. ʿAlī came to possess the manner, way, and guidance of the Messenger of God (ṣ). He remembered the ways and customs of that great man and was the first man to

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[1] *Al-Kāfī*: vol. 1, p. 453.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 222.

[3] *Al-Istīʿāb*: vol. 4, p. 1891 (445), 3485.

[4] *Aʿlām al-Nisāʾ*: vol. 4, p. 33.

[5] *Tanqīḥ al-Maqāl*: vol. 3, p. 81.

believe him and attest to his mission."[1]

The mother of Imam 'Alī ('a) related, "There was a wild tree in the yard of my house which had been dry for some time. The Prophet (ṣ) went over to that tree and put his hand on it. That tree became green and gave dates. I collected dates in a basket for him every day from that tree. During the noonday heat he would come and say, 'Mother! Give me the Military Record. He would take the basket, go, and distribute the dates among the children of the Banū-Hāshim. After a while he returned and said, 'Mother! Give me the Military Record[2].' I told him, 'My child, the tree didn't have any dates today.' I swear to God, I saw the light of his face. He went to the tree and talked with it. The tree leaned towards him till it reached his head and he picked all the dates he wanted. Then the tree returned to its original position. That is why I said today, 'O God, give me a son who will be the brother of Muḥammad. And, that night I became pregnant with 'Alī ibn Abī-Ṭālib. 'Alī never approached an idol, and never bowed to one. All of this was by the blessing of Muḥammad (ṣ).'"[3]

165. Fāṭimah (Umāmah) bint Ḥamzah

Umāmah was the daughter of Ḥamzah ibn 'Abd al-Muṭṭalib ibn Hāshim al-Hāshimī al-Qurayshī. Her mother was Salmā bint 'Umays al-Khuth'amiyyah, and her aunt Asmā' bint 'Umays.[4] Another name used for her was Fāṭimah and her nickname was Ummu'l-Faḍl. She was the Prophet's cousin, and her uncles were 'Abdullāh and 'Abd al-Raḥmān, the sons of Shaddād.

In examining the books and traditions it would appear that Fāṭimah bint Ḥamzah and Ummu'l-Faḍl bint Ḥamzah are actually Umāmah. Ibn Sa'd has listed the name Umāmah only under the names of the paternal cousins of the Messenger of God (ṣ). Meanwhile, some books such as *Usd al-Ghābah and al-Iṣābah* list all three names.[5] And, it is correct to say that all three names refer to one person. Al-Ṭabarānī has written, "Fāṭimah the daughter of Ḥamzah ibn 'Abd al-Muṭṭalib had the nickname of Ummu'l-Faḍl, and they say her name

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[1] *Al-Amān min Akhṭār al-Asfār wa'l-Zamān*: p. 96.

[2] Dīwān al-'Askar was the share of dates set aside for those who were responsible for keeping track of the listings of the men in the military.

[3] *Biḥār al-Anwār*: vol. 15, p. 336.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 48 and 158.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 48; *Usd al-Ghābah*: vol. 5, pp. 399, 518, and 608; *al-Iṣābah*: vol. 4, pp. 229, 369,461.

was Umāmah or 'Imārah.[1]

Her Merits

Umāmah became Muslim and separated from her polytheistic husband. Alongside 'Alī, Fāṭimah al-Zahrā', and Fāṭimah bint Asad she migrated to al-Madīnah. 'Alī ('a) suggested the Prophet (ṣ) marry Umāmah and the Prophet (ṣ) said, "Her father (Ḥamzah) is my foster brother."[2]

After the martyrdom of Ḥamzah there was discussion about whether the guardianship of Umāmah should go to 'Alī ('a), Ja'far, or Zayd. The Prophet (ṣ) said, "It is more appropriate for Ja'far to take her since her aunt, Asmā' bint 'Umays, is his wife.' After that the Messenger of God (ṣ) married her to Salamah, the son of Ummu-Salamah.[3]

Ibn al-Athīr based on his documents relates from Ju'dah ibn Hubayrah that Imam 'Alī ('a) said, "The Messenger of God (ṣ) gave me a silk material to be a covering for the Fāṭimahs. I divided it into four pieces. One for Fāṭimah bint Muḥammad (ṣ), one for Fāṭimah bint Asad, one for Fāṭimah bint Ḥamzah..."[4]

Ibn al-Athīr and Ibn Ḥajar have introduced her as one of the companions of the Messenger of God (ṣ).[5] Sayyid Muḥsin al-Amīn has mentioned her among the Shī'ah dignitaries. She has related traditions from the Messenger of God (ṣ), and 'Abdullāh ibn Shaddād (her brother from her mother) has related traditions from her.

Ibn al-Athīr based on his documents relates from 'Abdullāh ibn Shaddād that Bint (the daughter of) Ḥamzah said, "My servant passed away leaving a daughter behind. The Messenger of God (ṣ) divided her wealth between me and her daughter."[6]

Al-Ṭabarānī has related twelve similar traditions from the daughter of Ḥamzah with slight variations.[7]

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[1] *Al-Mu'jam al-Kabīr*: vol. 24, p. 353.

[2] *Al-Ṭabaqāt al-Kubrā*: vol. 1, p. 110.

[3] *Al-Ṭabaqāt al-Kubrā*: vol. 8, pp. 159 and 160; *al-Iṣābah*: vol. 4, p. 229.

[4] *Usd al-Ghābah*: vol. 5, p. 519.

[5] *Usd al-Ghābah*: vol. 5, pp. 399, 518, and 608; *al-Iṣābah*: vol. 4, pp. 229, 461, and 369.

[6] *Usd al-Ghābah*: vol. 5, p. 518; *al-Iṣābah*: vol. 4, p. 461.

[7] *Al-Mu'jam al-Kabīr*: vol. 24, pp. 353 – 357.

166. Fāṭimah (Ummu-'Abdullāh) bint al-Ḥasan

Fāṭimah was the daughter of Imam al-Ḥasan ibn 'Alī ('a), the wife of Imam 'Alī ibn al-Ḥasan ('a), the mother of Imam Muḥammad al-Bāqir, and the sister of al-Ḥasan, al-Ḥusayn, and 'Abdullāh al-Bāhir. Her nickname was Ummu-'Abdullāh, and her mother was a bondmaid. She accompanied her husband Imam Zayn al-'Ābidīn ('a), her son Imam Muḥammad al-Bāqir ('a), and her uncle Imam al-Ḥusayn ('a) to Karbalā'. And, after that she was taken as prisoner of war to Damascus. She was a part of all the tragedies which faced them.[1]

Her Merits

Fāṭimah was one of the descendents of the Prophet (ṣ), from the family of Banū-Hāshim. She was honorable, modest, chaste, and magnificence. It is impossible to list all of her merits and so instead we will get help from her son, Imam al-Bāqir ('a), who has said about her, "My mother was sitting beside a wall. A loud noise was heard from the wall at it started to fall. My mother pointed with her hand and said, 'No, by the right of the Prophet, God does not permit you to fall down.' The wall stayed in midair till she went aside. My father gave one hundred dinars in charity for her."[2]

Imam al-Ṣādiq ('a) has said about her, "She was an honest and upright woman. There was no woman from the family of Imam al-Ḥasan ('a) who was her equal."[3]

Fāṭimah witnessed all of the oppression and tragedies which came upon the Household of the Prophet. With patience and perseverance she tolerated the illness and torture of her husband, the martyrdom of her dear ones, and the capture of the women and children which was accompanied with degradation and insults while she kept her Islamic covering.

Fāṭimah, who was the daughter of an Imam, the wife of an Imam, and the mother of an Imam, has certainly reported about at least one of these three, but her words have not remained.

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[1] *Kitāb al-Irshād*: p. 278; *al-Mujdī*: p. 20; *Biḥār al-Anwār*: vol. 46, pp. 155 and 212.

[2] *Al-Kāfī*: vol. 1, p. 469; *Biḥār al-Anwār*: vol. 46, pp. 215 and 366.

[3] Ibid.

167. Fāṭimah bint Ja'far al-Ṣādiq

Fāṭimah was the daughter of Imam Ja'far Ṣādiq ('a) and the wife of Muḥammad ibn Ibrāhīm.[1]

Her Merits

Fāṭimah was the daughter of an Imam, and so was raised in a family of purity and without sin. In proving the mastership of Imam Mūsā ibn Ja'far ('a) al-Mas'ūdī has written, "Imam al-Ṣādiq ('a) made his bequeath to for people in order to protect the life of his successor from the government. They were: Manṣūr (the 'Abbāsid ruler), 'Abdullāh al-Afṭaḥ (her son), Fāṭimah (her daughter), and Abu'l-Ḥasan Mūsā ('a).[2]

Al-Barqī has listed her among the transmitters of traditions from Abū-'Abdullāh Ṣādiq ('a).[3]

168. Fāṭimah bint Ḥabbābah al-Wālibiyyah

Fāṭimah was the daughter of Ḥabbābah al-Wālibiyyah (renown as *Ṣāḥibat al-Ḥaṣāt* whose biography has been included).

Her Merits

Fāṭimah was a scholarly and erudite woman who was a transmitter of traditions from Imam al-Ḥasan ('a) and Imam al-Ḥusayn ('a).

Shaykh al-Ṭūsī has listed her among the transmitters of traditions from Ima al-Ḥasan ('a) and Imam al-Ḥusayn ('a).[4] Muqaddas Ardabīlī and Mīr Astarābādī have listed her among the transmitters of traditions.[5] 'Allāma Māmqānī has listed her among the women transmitters of traditions and written, "It is clear she is of the Imāmiyyah faith. However, a description of her life and her trustworthiness are not available."[6]

She has related traditions from Imam al-Ḥasan ibn 'Alī ('a) and Imam al-Ḥusayn ibn 'Alī ('a).

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[1] *Al-Mujdī*: p. 95; *Irshād*: p. 284.

[2] *Ithbāt al-Waṣiyyah*: p. 163.

[3] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 196.

[4] *Rijāl al-Ṭūsī*: pp. 71 and 81.

[5] *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Manhaj al-Maqāl*: p. 400.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 81.

169. Fāṭimah bint al-Ḥusayn

Fāṭimah was the daughter of al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib ibn 'Abd al-Muṭṭalib. Her mother was Ummu-Isḥāq bint Ṭalḥah ibn 'Ubaydullāh al-Taymī. Her nickname was Ummu-'Abdullāh, and her epithets were Fāṭimah al-Ṣughrā and Fāṭimah al-Nabawiyyah. She was the wife of al-Ḥasan ibn al-Ḥasan ibn 'Alī (al-Ḥasan al-Muthannā), the mother of his children: 'Abdullāh, Ibrāhīm, al-Ḥasan, and Zaynab, and the sister of Imam 'Alī ibn al-Ḥusayn ('a).[1]

Fāṭimah and her husband al-Ḥasan[2] ibn al-Ḥasan who was her paternal cousin, traveled to Karbalā' with her father Imam al-Ḥusayn ('a). After the events at Karbalā' and the martyrdom of her father, she and the remaining family of the Messenger of God (ṣ) along with her aunt Zaynab ('a) were taken to Damascus and from there entered al-Madīnah. Fāṭimah had no intention to remarry, but after some time at the insistence of 'Abdullāh ibn 'Amr ibn 'Uthmān and the enjoinment of her previous husband (al-Ḥasan) she married with 'Abdullāh. Together they had the children al-Qāsim, Muḥammad, and Ruqayyah.

After the death of 'Abdullāh ibn 'Amr, 'Abd al-Raḥmān ibn al-Ḍaḥḥāk al-Fihrī who was the governor of al-Madīnah put in charge by Yazīd ibn 'Abd al-Malik[3] asked Fāṭimah to marry him. Fāṭimah refused and he started to torment and bother her. And, he threatened to whip her eldest son 'Abdullāh ibn al-Ḥasan under the false charge of drinking alcohol if she refused.

The person in charge of the courts in al-Madīnah was a man named ibn Hurmuz who had been summoned to report to Yazīd ibn 'Abd al-Malik. Before leaving ibn Hurmuz went to say good bye to Fāṭimah and asked, "Do you need anything?" Fāṭimah told him, "Tell the *caliph* of what Ibn al-Ḍaḥḥāk wants of me and how he is tormenting me." And, she wrote a letter of complaint to Yazīd... In response to her letter of complaint Yazīd ibn 'Abd al-Malik removed Ibn al-Ḍaḥḥāk from his post and made him pay a compensation.[4]

Fāṭimah the daughter of Imam al-Ḥusayn ('a) passed away in the year 110 AH

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[1] *Al-Mujdī*: p. 91; *Biḥār al-Anwār*: vol. 44, p. 167; *Tahdhīb al-Kamāl*: p. 254.

[2] Al-Ḥasan ibn al-Ḥasan ('a) was a dignified person, a leader, scholarly, and pious. He was responsible for collecting the religious tax (Zakāt) under Imam 'Alī ('a). He was with his uncle during the day of Karbalā' and was seriously wounded. He was taken with the hostages, and later received medical treatment. He died at the age of 35. [*Kitāb al-Irshād*: p. 196]

[3] Yazīd ibn 'Abd al-Malik ibn Marwān was the 9th Umayyad ruler. He was born in the year 71 AHL in Damascus, and came to power in the year 101 AHL.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 474.

at the age of 70 years old.[1] It is said that Fāṭimah al-Nabawiyyah the daughter of Imam al-Ḥusayn ('a) is buried in Egypt.[2]

Her Merits

The story of Fāṭimah and Ibn al-Ḍaḥḥāk shows the strong will, perseverance, and bravery of a woman who refused to succumb to the oppression of the government and defended her right. After the death of her husband al-Ḥasan for one year she set up a tent next to his grave and lived there. She passed the nights in worship and the days in fasting.[3] Fāṭimah was a very devout and pious woman. Ibn Sa'd in a tradition which he quotes from some transmitters about Fāṭimah says, "She praised God using some beads on a string."[4] Fāṭimah bint al-Ḥasan was from a very superior family, and she had praiseworthy morals. She was older than her sister Sukaynah and was the most similar to Fāṭimah al-Zahrā' ('a).[5]

Fāṭimah witnessed the martyrdom of her father, brothers and family in Karbalā'. She witnessed the oppression to the household of the Messenger of God (ṣ) and took refuge with her aunt Zaynab ('a). The tragedy which came upon her and her family brought about a mood far more than just crying; and, her tears dried and her voice was caught. She was taken in captivity to al-Kūfah along with the other women and remaining members of the household of the Prophet (ṣ). The welcoming of their caravan by the men and women of al-Kūfah further added to the sadness of her and her family. And finally, after the speech of her aunt Zaynab ('a), she also had a speech. Fāṭimah spoke for the people of al-Kūfah with resolution, belief, firmness, and certainty revealing the cruel deeds of the Umayyads and causing the people to cry. The people said, "O daughter of the immaculate ones! You have torn our hearts and burned our livers (meaning deeply moved us)."[6]

Al-Kulaynī based on his documents relates from Abu'l-Jārūd from Imam al-Bāqir ('a) as saying, "When the time of martyrdom of Imam al-Ḥusayn ('a) arrived he openly gave his written will to his daughter Fāṭimah. When he was

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[1] *A'yān al-Shī'ah*: vol. 8, p. 387; *A'lām al-Nisā'*: vol. 4, p. 47.

[2] *Al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 361.

[3] *Kitāb al-Irshād*: p. 197.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 474.

[5] *Biḥār al-Anwār*: vol. 44, p. 167.

[6] For more information as to her speech refer to *Rayāḥīn al-Sharī'ah*: vol. 3, p. 285.

martyred she gave that will to 'Alī ibn al-Ḥusayn ('a).[1]

Māmqānī has said, "The dignity and greatness of Fāṭimah's position and status are so obvious that there is no reason to bring proofs and reasoning." After bringing the tradition of al-Kulaynī about the trustworthiness of Fāṭimah and the passing on of the will, Māmqānī writes, "Based on the information from this tradition it may be concluded that she is trustworthy and just."[2] Ibn Ḥabbān has counted her to be one of the trustworthy.[3]

She has related traditions from Fāṭimah al-Zahrā' ('a), her father al-Ḥusayn ibn 'Alī ('a), her brother 'Alī ibn al-Ḥusayn ('a), her aunt Zaynab bint 'Alī ('a), Bilāl (the muezzin), Ibn 'Abbās, 'Ā'ishah, and Asmā' bint 'Umays.

The people who have related traditions from her are: 'Abdullāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī, Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī, al-Ḥusayn ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī, Ummu-Ja'far bint al-Ḥasan ibn al-Ḥasan ibn 'Alī (her daughter), Muḥammad ibn 'Abdullāh ibn 'Umar ibn 'Uthmān who was famous as al-Dībāj, 'Ā'ishah bint Ṭalḥah, Hishām ibn Ziyād, 'Umārah ibn al-Ghaziyyah al-Anṣārī, Yaḥyā ibn Abī-Ya'lā, Shaybah ibn Na'āmah, Ziyād Abū-Hishām the father of Abū-Miqdām Hishām ibn Ziyād, Sulaymān al-Anṣārī, Muṣ'ab ibn Muḥammad, and al-Zuhayr ibn Mu'āwiyah.[4]

Al-Kulaynī based on his documents relates from Abū-Ḥamzah from 'Abdullāh ibn al-Ḥasan from his mother Fāṭimah bint al-Ḥusayn that she said, "The Prophet (ṣ) said, 'There are three characteristics which whoever has these three their faith is complete. 1) Whenever they are happy their happiness doesn't cause them to do vain acts. 2) Whenever they are angry their anger doesn't prevent them from doing the right. 3) Whenever they have power they don't stretch out their hand towards wealth which doesn't belong to them.'"[5]

Al-Ṭabarī based on his documents quotes from Shaybah ibn Na'āmah from Fāṭimah al-Ṣughrā (Fāṭimah bint al-Ḥusayn) from Fāṭimah al-Kubrā (Lady Fāṭimah al-Zahrā') that she said, "The Prophet (ṣ) said, 'Each Prophet had a trail (roots) which grew and started from him. Fāṭimah is my roots which are from me.'"[6]

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[1] *Al-Kāfī*: vol. 1, p. 303.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 82.

[3] *A'lām al-Nisā"*: vol. 4, p. 44; *Tahdhīb al-Tahdhīb*: vol. 12, p. 443.

[4] *Tahdhīb al-Kamāl*: p. 255.

[5] *Al-Kāfī*: p. 2 *Kitāb al-Īmān wa'l-Kufr*, 29; *Wasā'il al-Shī'ah*: vol. 15, p. 363.

[6] *Dalā'il al-Imāmah*: p. 87; *Biḥār al-Anwār*: vol. 43, p. 230.

Shaykh al-Ṣadūq based on his documents relates from Muḥammad ibn Sinān from Abū-Jārūd Zīyad ibn Mundhir from 'Abdullāh ibn al-Ḥasan[1] from his mother Fāṭimah bint al-Ḥusayn that she said, "The plunderers entered our tent. At that time I was a young girl and had a golden anklet. A man took the anklet off of my foot while he was crying. I said, 'O enemy of God, why do you cry?' He said, 'Why shouldn't I cry when I steal from the daughter of the Messenger of God.' I said, 'Don't steal.' He said, 'I fear if I don't take this someone else will come and take it.' Fāṭimah says, 'They stole everything. They even took the cloths which covered our heads.'"[2]

'Abdullāh ibn al-Ḥasan ibn al-Ḥasan ibn 'Alī relates from his mother Fāṭimah bint al-Ḥusayn who relates from her father from the Prophet (ṣ) as saying, "The most advisable thing for my people is asceticism and certainty in belief. And, the destruction of the last of them is in greed, craving, and avarice."[3]

Abū-Miqdām al-'Ibrī al-Baṣrī quotes from his mother Fāṭimah the daughter of Imam al-Ḥusayn ('a) as saying, "When al-Qāsim the son of the Prophet (ṣ) died, the Messenger of God (ṣ) came out (of his house), and Khadījah ('a) was following him. When he (al-Qāsim) had been buried, Khadījah returned home."[4]

'Abdullāh ibn al-Ḥasan ibn al-Ḥasan relates from his mother Fāṭimah bint Ḥasan from her father from Imam 'Alī ('a) as saying, "Whenever the Messenger of God (ṣ) entered the mosque he would say, 'O God! Open the doors of Your mercy on me.' And, whenever he would exit from the mosque he would say, 'O God! Open Your doors of sustenance for me.'"[5]

Ibrāhīm ibn al-Ḥasan ibn al-Ḥasan relates from his mother Fāṭimah the daughter of Imam al-Ḥusayn ('a) who quotes her father al-Ḥusayn ibn 'Alī ('a) who relates from his father Imam 'Alī ('a) who says the Prophet (ṣ) said, "'A person who has four qualities has been given good in this world and the next.' He then divided up these four qualities: a good disposition which causes the person to live among people in a good way, patience which keeps away the ignorance of the ignorant, and a good spouse who helps one in the deeds of this

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[1] This is 'Abdullāh ibn al-Ḥasan ibn 'Alī ibn Abī-Ṭālib ('a). In the books it is written 'Abdullāh ibn al-Ḥusayn which is a mistake.

[2] *Al-Amālī* by Shaykh al-Ṣadūq: p. 164, # 2.

[3] Ibid: vol. 16, p. 15.

[4] Ibid.

[5] Ibid.

world."[1] Fāṭimah bint al-Ḥusayn ('a) has also related the '*Manzilah*' tradition (i.e. the Holy Prophet's famous saying to Imam 'Alī, "Your position (*manzilah*) to me is verily like the position of Prophet Aaron to Prophet Moses, except that no prophet shall come after me").[2]

Abū-Dāwūd, al-Tirmidhī, and Ibn Mājah in their books of traditions, and al-Nasā'ī in his books *Khaṣā'iṣ 'Alī* ('a) and *Musnad 'Alī* have related traditions from Fāṭimah bint al-Ḥusayn.[3]

170. Fāṭimah bint Sayyid ibn Ṭāwus

Fāṭimah was the daughter of Abu'l-Qāsim, 'Alī ibn Mūsā ibn Ja'far ibn Ṭāwūs al-Ḥasanī al-Ḥusaynī. Her mother was Zahrā' Khātūn the daughter of the minister of Nāṣir ibn al-Mahdī. Fāṭimah was the sister of Sharaf al-Ashrāf[4], and her brothers were Muḥammad and 'Alī.

Her Merits

Mīrzā 'Abdullāh Afandī has written, "She was a scholarly, learned, virtuous woman, author, and had memorizer of the Qur'ān. She memorized the Qur'ān when she was less than nine years old. According to Shaykh al-Ṭūsī's *al-Amālī*, her father gave her, her sister, and her brothers permission to relate traditions. In the book *Sa'd al-Su'ūd*, he has written that he bequeathed a copy of the Holy Qur'ān to her.[5] His words are as follows, "I bequeath that (book) to my daughter Fāṭimah who has memorized the entire Qur'ān while she was less than nine years old."[6]

171. Fāṭimah bint 'Alam al-Hudā

Fāṭimah was the daughter of Shaykh Muḥammad 'Alam al-Hudā ibn Mullā Muḥsin Fayḍ Kāshānī, and had the nickname Ummu-Salamah. She was born in the month of Dhu'l-Qa'dah in the year 1088. She married Mullā Zayn al-Dīn 'Alī, one of her relatives, in the month of Dhu'l-Ḥijjah in the year 1112. She died in the month of Jumādā al-Thāniyahin the year 1114 and was buried at her father's feet in the tomb of her ancestor, Mullā Muḥsin Fayḍ, in Kāshān.

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[1] *Mustadrak al-Wasā'il*: vol. 14, p.170.

[2] *Al-Mu'jam al-Kabīr*: vol. 24, p. 147.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 442.

[4] A description of her has been given in this book.

[5] *Riyāḍ al-'Ulamā''*: vol. 5, p. 408.

[6] *Sa'd al-Su'ūd*: p. 27.

Her Merits

Fāṭimah was a learned, scholarly, literary, poetic, believing, pious, eloquent woman, and a narrator of traditions. She learned the preliminary studies from her sisters, and Islamic jurisprudence and principles from her uncles, Mu'īn al-Dīn Aḥmad and Abū-Ḥāmid Muḥammad who was known as Nūr al-Hudā. She related traditions from her father and uncles.[1]

172. Fāṭimah bint 'Alī ibn Abī-Ṭālib

Fāṭimah al-Ṣughrā was the daughter of 'Alī ibn Abī-Ṭālib ('a) ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd-Manāf. Her mother was a bondmaid. She married Muḥammad ibn Abī-Sa'īd ibn 'Aqīl ibn Abī-Ṭālib and had Ḥamīdah and Muḥammad. After the death of her husband she married Sa'īd ibn al-Aswad ibn Abi'l-Buḥtarī and together they had Barzah and Khālid. After his death she married with Mundhir ibn 'Ubaydah ibn al-Zubayr and together they had 'Uthmān and Kabrah. She was still alive after the death of Mundhar.[2] Fāṭimah bint 'Alī ('a) passed away in the year 117 according to al-Ṭabarī.[3]

Her Merits

Fāṭimah was present at Karbalā' with her brother, Imam al-Ḥusayn ('a), and her sisters. She witnessed all of the tragedies and oppression which came upon the household of the Messenger of God (ṣ), and was taken as a captive with Zaynab ('a) and the other women from the household of the Prophet (ṣ) to Damascus.[4] Al-Barqī has counted her among the transmitters of traditions from Imam al-Ḥasan ('a).[5] She has also related traditions from her father 'Alī ibn Abī-Ṭālib ('a), Asmā' bint 'Umays, her brother Muḥammad ibn al-Ḥanafiyyah, and the wife of Imam 'Alī, Umāmah bint Abi'l-'Āṣ ibn Rabī'.

The people who have related traditions from her are: Ḥārith ibn Ka'b al-Kūfī, Razīn Bayyā' al-Anmāṭ, al-Ḥakam ibn 'Abd al-Raḥmān ibn Abī-Nu'aym al-Bajalī, 'Urwah ibn 'Ubaydullāh al-Jahanī ('Abdullāh) ibn Qushayr, 'Īsā ibn 'Uthmān, Mūsā, Nāfi' ibn Abī-Nu'aym al-Qārī, and Abū-Baṣīr.[6]

Ibn Sa'd based on his documents relates from al-Ḥakam ibn 'Abd al-Raḥmān ibn Abī-Nu'aym from Fāṭimah bint 'Alī ibn Abī-Ṭālib ('a) as saying, "The

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[1] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 159.

[2] *Kitāb al-Irshād*: p. 186; *al-Mujdī*: p. 12; *al-Ṭabaqāt al-Kubrā*: vol. 8, p. 465.

[3] *Tahdhīb al-Tahdhīb*: vol. 12, p. 443; *A'lām al-Nisā'*: vol. 4, p. 81.

[4] *A'lām al-Nisā'*: vol. 2, pp. 94-98; *Tarājim al-Nisā'*: p. 297.

[5] *Rijāl al-Barqī*: p. 61; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 197.

[6] *Tahdhīb al-Kamāl*: p. 261.

Prophet (ṣ) said, 'Whoever frees a Muslim or a believer, God will protect a part of his body from hellfire for each part of the body of that freed person.'"[1]

Al-Ṣadūq based on his documents relates from Ḥārith ibn Ka'b from Fāṭimah bint 'Alī ('a) that she said, "When Yazīd – may God curse him – ordered to take the women of Imam al-Ḥusayn ('a) prisoner along with 'Alī ibn al-Ḥusayn ('a), they didn't have anything to warm or cover themselves with. The skin on their faces began to peel. Not a single stone remained in Jerusalem but that when it was removed the blood of four-legged animals could be found beneath it. People saw a red sunlight on their walls as if there were colored sheets (on the walls) until Imam 'Alī ibn al-Ḥusayn ('a) departed from there with the women, and the head of Imam al-Ḥusayn ('a) was returned to Karbalā'."[2]

Al-Ṣadūq based on his documents relates from 'Urwah ibn 'Abdullāh (or 'Ubaydullāh) ibn Qushayr al-Ju'fī from Fāṭimah bint 'Alī ibn Abī-Ṭālib ('a) as saying, "Revelation descended on the Prophet (ṣ) and encompassed him. He fell asleep on the lap of 'Alī ibn Abī-Ṭālib until the sun set. Then the Prophet (ṣ) asked him, "O 'Alī have you prayed your afternoon prayer?' 'Alī answered, 'No, I was busy protecting you.' The Prophet (ṣ) prayed, and the sun returned until it had lit the room and half of the mosque."[3]

Al-Kulaynī based on his documents relates from Abū-Baṣīr from Fāṭimah bint 'Alī from Umāmah bint Abi'l-'Āṣ ibn Rabī' and her mother Zaynab the daughter of the Messenger of God (ṣ) as saying, "'Alī came to me during the month of Ramaḍān. I took dates and mushrooms for him and he ate them. Amīr al-Mu'minīn ('a) liked mushrooms."[4] Fāṭimah bint 'Alī ('a) has reported *ḥadīth al-manzilah* from Asmā' bint 'Umays.[5]

Al-Nasā'ī and Ibn Mājah have related traditions from Fāṭimah bint 'Alī ibn Abī-Ṭālib ('a).[6] al-Suyūṭī has written, "Ibn Mājah in describing Abū-Nu'aym al-Qārī has quoted Fāṭimah bint 'Alī ibn Abī-Ṭālib ('a) as saying, 'I heard 'Alī ibn Abī-Ṭālib say, 'O *Kāf, Hā, Yā, 'Ayn, Ṣād*, forgive me'"[7]

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 466; *Tahdhīb al-Kamāl*: p. 262; *Wasā'il al-Shī'ah*: vol. 23, p. 11.

[2] *Al-Amālī* by Shaykh al-Ṣadūq: p. 167; *Biḥār al-Anwār*: vol. 45, p. 140.

[3] *Al-Amālī* by Shaykh al-Ṣadūq: p. 94.

[4] *Al-Kāfī*: p. 37.

[5] *Al-Mu'jam al-Kabīr*: vol. 24, p. 147; *Tahdhīb al-Kamāl*: p. 263.

[6] *Tahdhīb al-Tahdhīb*: vol. 12, p. 443; *Tahdhīb al-Kamāl*: p. 262.

[7] *Al-Itqān*: vol. 3, p. 28; *Tahdhīb al-Kamāl*: p. 263.

173. Fāṭimah bint 'Alī ibn Mūsā

Shaykh al-Ṣadūq and 'Allāmah al-Majlisī have related traditions which show the existence of a woman by the name of Fāṭimah the daughter of Imam al-Riḍā ('a), while others are of the belief that Imam al-Riḍā ('a) had no other children besides Imam al-Jawād ('a). Shaykh al-Mufīd has written, "Imam al-Riḍā ('a) passed away leaving no other child besides Imam al-Jawād ('a)."[1] The genealogical books in listing the children of the Imams only list the male children. The book *Kashf al-Ghummah* lists Imam al-Riḍā's children as five boys and one girl by the names of Muḥammad, Qāni', Ḥasan, Ja'far, Ibrāhīm, and 'Ā'ishah.[2]

There is a section about Fāṭimah bint 'Alī al-Riḍā ibn Mūsā al-Kāẓim ibn Ja'far al-Ṣādiq ('a) in the book *Nūr al-Abṣār*. There is a tradition related from Bashīr ibn Sa'īd al-Jawharī that Fāṭimah said, "One year there was a large drought and my husband died." The author has written, "On the way to the grave of Fāṭimah bint 'Alī al-Riḍā ibn Mūsā al-Kāẓim ibn Ja'far al-Ṣādiq ('a) is the grave of al-Būyiṭī[3]."[4] However, in *al-Mujdī* it is written that the children of 'Alī ibn Mūsā ('a) were Isḥāq, Muḥammad, and Fāṭimah, and that Isḥāq had no children.[5] Therefore, based on these words and the documentation on the traditions, Fāṭimah is the daughter of Imam 'Alī ibn Mūsā al-Riḍā ('a) and the sister of Imam al-Jawād ('a).

Shaykh Maḥallātī in introducing Fāṭimah the daughter of Imam al-Riḍā ('a) writes, "Her husband was Muḥammad ibn Ja'far ibn Qāsim ibn Isḥāq ibn 'Abdullāh ibn Ja'far ibn Abī-Ṭālib.[6]

She has related traditions from Imam 'Alī ibn Mūsā ('a) and the daughters of Imam Mūsā ibn Ja'far ('a). While the people who have related traditions from her are: Bakr ibn Aḥmad ibn Mālik al-Ashajj al-'Aṣrī (Baṣrī) and Bakr ibn Aḥnaf.

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[1] *Kitab al-Irshād*: p. 316 or 308 [Note: There being no other child alive besides Imam al-Jawād ('a) at the time of the death of Imam al-Riḍā ('a) doesn't prove that there was no other child during the time of Imam al-Riḍā ('a). Fāṭimah may have passed away before her father, Imam al-Riḍā ('a).]

[2] *Kashf al-Ghummah*: vol. 3, p. 57.

[3] Yūsuf ibn Yaḥyā al-Būyiṭī has related from Abū-Ya'qūb from al-Shāfa'ī. He is the author of the book *Mukhtaṣar al-Kabīr*, *Mukhtaṣar al-Ṣaghīr* and *al-Farā'iḍ*. [*Lughat Nāma Dihkhudā*; *Al-A'lām* by al-Zarkalī]

[4] *Nūr al-Abṣār*: p. 362.

[5] *Al-Mujdī*: p. 128.

[6] *Rayāḥīn al-Sharī'ah*: vol. 5, p. 31.

Shaykh al-Ṣadūq based on his documents relates from Bakr ibn Aḥmad ibn Muḥammad ibn... al-Ashajj al-'Asrī from Fāṭimah bint 'Alī ibn Mūsā ('a) as saying, "I heard my father say from his father from Ja'far ibn Muḥammad, and him from his father and uncle Zayd, and those two from their fathers 'Alī ibn al-Ḥusayn, and him from his father and uncle, and those two from 'Alī ibn Abī-Ṭālib that he said, 'It is not permissible for a Muslim to frighten another Muslim.'"[1] Using the same documentation al-Ṣadūq relates from the Prophet (ṣ) that he said, "Whoever controls his anger, God will remove punishment from him. And, whoever corrects his disposition God will give him the status of one who continually fasts."[2]

Al-Majlisī based on his documents relates from Bakr ibn Aḥnaf from Fāṭimah bint 'Alī ibn Mūsā al-Riḍā ('a) from the daughters of Mūsā ibn Ja'far ('a), Fāṭimah, Zaynab, and Ummu-Kulthūm, from Fāṭimah bint Ja'far ibn Muḥammad from Fāṭimah bint Muḥammad ibn 'Alī from Fāṭimah bint 'Alī ibn al-Ḥusayn from the daughters of al-Ḥusayn ibn 'Alī ('a), Fāṭimah and Sukaynah, from Ummu-Kulthūm bint 'Alī ('a) from her mother Fāṭimah the daughter of the Messenger of God (ṣ) that she said, "I heard the Messenger of God (ṣ) say, 'The night I was taken to the heavens, I entered Heaven and saw a palace made of white diamonds. It had a door decorated with pearls and rubies. There was a curtain over the door. I raised my head, and on the door it was written, 'There is no god besides God, Muḥammad is the Messenger of God, and 'Alī is the master of his nation.' Also it was written, 'Lucky are the followers (Shī'ah) of 'Alī'"[3]

174. Fāṭimah bint Mundhar

Fāṭimah the daughter of Mundhar ibn al-Zubayr ibn al-'Awwām ibn Khuwaylid ibn Asad ibn 'Abd al-'Uzzā ibn Quṣay was born in the year 48 AHL. Her mother was a bondmaid. She married her cousin, Hishām ibn 'Urwah ibn al-Zubayr ibn al-'Awwām, and together they had 'Urwah and Muḥammad. Ibn Mākūlā has written, "She was the sister of 'Āṣim ibn Mundhar. And, it is said that the wife of Mundhar was Ḥafṣah bint 'Abd al-Raḥmān ibn Abī-Bakr. Therefore, it is possible the mother is Fāṭimah.

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[1] *'Uyun Akhbār al-Riḍā*: vol. 2, p. 76, # 327; *Wasā'il al-Shī'ah*: vol. 12.

[2] 'Uyun Akhbār al-Riḍā: vol. 2, p. 76, # 328.

[3] *Biḥār al-Anwār*: vol. 65, p. 76.

Her Merits

Fāṭimah was a reliable transmitter of traditions, faithful, and trustworthy. Shaykh al-Ṭūsī has introduced her husband Hishām ibn 'Urwah ibn al-Zubayr (died in 145 or 146 AHL) as a companion and relater of traditions from Imam al-Ṣādiq ('a).[1] He has related from Fāṭimah. The fact that her husband was a companion of Imam al-Ṣādiq ('a), that he related traditions from her and trusted her, and that she related traditions from such people as Ummu-Salamah it would appear that God Willing she was a pious person and deserving to be included in this collection. Ibn Ḥajar has introduced her as a reliable person.[2]

She has related traditions from Asmā' bint Abī-Bakr (her ancestor), the wife of the Prophet (ṣ), Ummu-Salamah, and 'Umrah bint 'Abd al-Raḥmān. And, the people who have related traditions from her include: her husband, Hishām ibn 'Urwah ibn al-Zubayr, Muḥammad ibn Sūqah, Muḥammad ibn Ismā'īl (Isḥāq)[3] ibn Yasār, and 'Ajalī.

Ibn Ḥajar based on his documents relates from Hishām ibn 'Urwah (the husband of Fāṭimah) from Fāṭimah bint Mundhar from Asmā" that she said, "At the time when the Prophet (ṣ) was preparing for the migration to al-Madīnah, I was preparing food for him in the house of Abū-Bakr. But, I found no table cloth to tie up the food and water in. So, I told Abū-Bakr, 'By God, I can find nothing but my scarf to tie up the food in.' Abū-Bakr said, 'Divide it up into two parts. Use one of them for the water, and the other for a tablecloth for the food.' I did this and so was called Dhāt al-Niṭāqayn."[4] The *al-Ṣiḥāḥ al-Sittah* books have related traditions from Fāṭimah bint Mundhar.[5]

175. Fāṭimah bint Mūsā ibn Ja'far

Fāṭimah was the daughter of Imam Mūsā ibn Ja'far al-Kāẓim[6] and the sister of Imam 'Alī ibn Mūsā al-Riḍā ('a). Her mother was a bondmaid or Najmah, the mother of Imam al-Riḍā ('a), and has been listed separately. Fāṭimah was born in al-Madīnah and was known as al-Ma'ṣūmah.

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[1] *Rijāl al-Ṭūsī*: p. 329.

[2] *Taqrīb al-Tahdhīb*: vol. 2, p. 609.

[3] Ibn Ḥajar Muḥammad ibn Ismā'īl ibn Yasār is listed as one of the transmitters of traditions from Fāṭimah. (*Tahdhīb al-Tahdhīb*: vol. 6, p. 611) However, among the names of the transmitters of traditions the name of Muḥammad ibn Ismā'īl ibn Yasār is not given. Instead the name Muḥammad ibn Isḥāq ibn Yasār may be found. (*Tahdhīb al-Tahdhīb*: vol. 5, p. 28)

[4] *Al-Iṣābah*: vol. 4, p. 23.

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 444.

[6] *Kitāb al-Irshād*: p. 302; *al-Mujdī*: p. 106.

Al-Ḥasan ibn Muḥammad al-Qummī[1] has said, "The learned people of Qumm have told me, 'After Imam al-Riḍā ('a) accepted the invitation of al-Ma'mūn in the year 200 AH and moved from al-Madīnah to Marw, his sister Fāṭimah set out in the year 201 to go and see him. When she reached the city of Sāwah, she fell ill and asked what distance remained to Qumm, and she was told that ten parasangs only separated her from Qumm. She said, 'Take me there.' The dignitaries of Qumm when to great her and Mūsā ibn Khazraj took her to his home. After being in Qumm for 17 days, she passed away and was buried there.'"

Al-Ḥasan ibn Muḥammad al-Qummī has said, "al-Ḥusayn ibn 'Alī ibn al-Ḥusayn ibn Mūsā ibn Bābawayh, the brother of Shaykh al-Ṣadūq, related to me from Muḥammad ibn al-Ḥasan ibn al-Walīd[2] that, 'When Fāṭimah passed away (May God be pleased with her), they washed her body for burial, covered her with a shroud, took her to the tomb at Bābalān, where she is currently buried, and put her in the crypt which had been dug. Then, among the eminent people who had gathered the question arose as to who should put her body into the grave. Finally it was agreed that a pious, old man and servant by the name of Qādir would do it. Suddenly, two veiled men on horses appeared from the direction of the desert. They prayed over her body, entered the crypt, and buried the body. Afterwards they again climbed on their horses and rode away. No one realized who they were.'"[3]

Her Merits

Fāṭimah was raised in an immaculate family, and inherited her father's superior qualities. She grew up under the care of her brother Imam al-Riḍā ('a), because her father, Imam Mūsā al-Kāẓim ('a), was in the prison of Hārūn the 'Abbāsid ruler. Fāṭimah was a wise, virtuous, honorable, pious woman, and transmitter of traditions. She did many miraculous acts, and these have been written in books.[4]

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[1] Abū-'Alī, al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Shaybānī al-Qummī was the author of a book on the history of the city of Qum. He was a great religious authority living at the time of Shaykh al-Ṣadūq. He has related traditions from Shaykh al-Ṣadūq and his brother. [*al-Dharī'ah*: vol. 3, p. 278]

[2] Muḥammad ibn al-Ḥasan ibn Aḥmad ibn al-Walīd al-Qummī was an insightful jurisprudent, of high magnitude, trustworthy, the author of a book, and a contemporary of Shaykh al-Ṣadūq. [*al-Fihrist* by Shaykh al-Ṭūsī; *Majma' al-Rijāl* by al-Qahpā'ī]

[3] *Tārīk Qumm*: p. 213; *Biḥār al-Anwār*: vol. 48, p. 290; *Safīnat al-Biḥār*: vol. 2, p. 376.

[4] Reference to these miracles has been avoided here for the sake of brevity, however for more information please refer to the book *al-Fawā'id al-Raḍawiyyah*: p. 379.

There is a special written prayer to be said on visiting her shrine which Shaykh al-Mufīd has written in his book *al-Mazār*. 'Allāmah al-Majlisī has written about this special prayer in his book *Biḥār al-Anwār*.[1] There are traditions from the Imams about the virtues of making a pilgrimage to visit Fāṭimah bint Imam al-Kāẓim ('a). One of these Ibn Qawlawayh has related from Shaykh al-Ṣadūq based on his documents form Imam al-Riḍā ('a) that he said, "Whoever makes a pilgrimage to visit her (Fāṭimah bint Imam al-Kāẓim) will go to heaven." It is also related from the son of Imam al-Riḍā ('a), Imam al-Jawād ('a) that he said, "Whoever makes a pilgrimage to visit my aunt (Fāṭimah bint Imam al-Kāẓim) in Qumm will go to heaven."[2] Al-Ḥasan ibn Muḥammad ibn al-Ḥasan al-Qummī in his book *Tārīkh Qumm* has written, "A group of people from the city of Ray came upon Imam al-Ṣādiq ('a) and said, 'We are from the city of Ray.' He said, 'May God bless our brothers who are from the city of Qumm.' Again they said, 'We are from the city of Ray', and again the Imam answered with the same sentence. That group repeated their words again, and Imam al-Ṣādiq ('a) repeated his sentence. Then he said, 'God has a sanctuary which is Makkah. The Messenger of God (ṣ) has a sanctuary which is al-Madīnah. Amīr al-Mu'minīn ('a) has a sanctuary which is al-Kūfah, and we have a sanctuary which is the land of Qumm. In a short time, a woman from my family will be buried there, and her name is Fāṭimah. It is compulsory for anyone who makes a pilgrimage there to go to heaven.'[3] The transmitter states that these words of Imam al-Ṣādiq ('a) were before the birth of Imam al-Kāẓim ('a).

Lady Fāṭimah al-Kubrā was a scholarly woman who related traditions. She has related traditions from her ancestors. A group of scholars and experts on traditions have related traditions from her.

Al-Majlisī has written, "Nūrallāh Shūshtarī the judge has reported in the book *Majālis al-Mu'minīn* from Imam al-Ṣādiq ('a) that he said, "Verily, Allah has a sanctuary, which is Makkah, the Messenger of Allah has a sanctuary, which is al-Madīnah, Amīr al-Mu'minīn has a sanctuary, which is al-Kūfah, and verily, Qum is the minor al-Kūfah. Verily, Paradise has eight gates; three of these gates are opened towards Qumm. A woman from my descendants, whose name is Fāṭimah the daughter of Mūsā, shall depart this life there. All my adherents shall be allowed to Paradise due to her intercession from them."[4]

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[1] *Biḥār al-Anwār*: vol. 99, p. 265.

[2] *Kāmil al-Ziyārāt*: p. 324; *Biḥār al-Anwār*: vol. 99, p. 265.

[3] *Tārīk Qumm*: p. 215; *Biḥār al-Anwār*: vol. 99, p. 267.

[4] *Biḥār al-Anwār*: vol. 57, p. 228.

Fāṭimah related traditions from her aunt Fāṭimah bint Ja'far ibn Muḥammad ('a). And, her niece Fāṭimah bint 'Alī ibn Mūsā ('a) has related traditions from her.

Muḥammad ibn Muḥammad al-Jazarī al-Shāfi'ī based on his documents relates from Bakr ibn Aḥmad al-Qaṣrī from Fāṭimah bint 'Alī ibn Mūsā al-Riḍā ('a) from Fāṭimah, Zaynab, and Ummu-Kulthūm, the daughters of Mūsā ibn Ja'far ('a) from Fāṭimah bint Ja'far ibn Muḥammad al-Ṣādiq from Fāṭimah bint Muḥammad ibn 'Alī from Fāṭimah bint 'Alī ibn al-Ḥusayn from Fāṭimah and Sukaynah, the daughters of al-Ḥusayn ibn 'Alī from Ummu-Kulthūm bint Fāṭimah the daughter of the Holy Prophet that she said, "Have you forgotten what the Prophet (ṣ) said on the day of Ghadīr when he said, 'For anyone that I am his Master and Leader, then 'Alī is his Master and Leader.' And, he told 'Alī, 'The relation of you to me is as the relation of Aaron to Moses.'"[1]

Al-Majlisī based on his documents relates from Bakr ibn Aḥnaf from Fāṭimah bint 'Alī ibn Mūsā al-Riḍā ('a) from Fāṭimah, Zaynab, and Ummu-Kulthūm, the daughters of Mūsā ibn Ja'far ('a) with the same documentation as the previous tradition from Fāṭimah the daughter of the Messenger of God (ṣ) that she said, "I heard the Prophet (ṣ) say, 'When I was taken to the heavens I entered heaven. I saw myself in a castle of diamonds with a door adorned with pearls and rubies behind a curtain. I lifted my head and saw there was a writing on the door. It was written, 'There is no God but Allah, Muḥammad is His messenger, and 'Alī is the friend of God.' On the door it was written, 'Blessed are the followers of 'Alī.'

I entered and found myself in a castle of green, clear emeralds which were the best that I had ever seen. It had a door of red rubies decorated with pearls and covered by a curtain. I lifted my head and saw a writing on the curtain. It was written, 'The Shī'ah of 'Alī will prosper.' I said, 'My friend Jabra'īl, whose castle is this?' He answered, 'O Muḥammad, this castle belongs to your cousin and successor 'Alī ibn Abī-Ṭālib. Everyone will be raised naked on the Judgment Day except for the Shī'ah of 'Alī. People will be called by their mother's names except for the Shī'ah of 'Alī who will be called by their father's names.' The Prophet (ṣ) said, 'O my friend Jabra'īl, why is that?' Jabra'īl said, 'Because they love 'Alī.'"[2]

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[1] *Al-Ghadīr*: vol. 1, p. 197.

[2] *Safīnat al-Biḥār*: vol. 1, p. 729; *al-Fawā'id al-Raḍawiyyah*: p. 60.

176. Fāṭimah bint al-Nāṣir

Fāṭimah was the daughter of Nāṣir al-Ṣaghīr, al-Ḥusayn ibn al-Ḥasan 'Alī ibn al-Ḥasan ibn 'Alī ibn 'Umar ibn 'Alī ibn al-Ḥusayn ('a), and the granddaughter of al-Nāṣir al-Kabīr.[1] She was the mother of the two noble descendants of the Prophet (ṣ), Sayyid al-Raḍī[2]and Sayyid al-Murtaḍā 'Alam al-Hudā.[3] Her husband was Abū-Aḥmad, who was called al-Ṭāhir Dhu'l-Manāqib.[4]

Her Merits

Fāṭimah was an honorable, virtuous, pious, chaste woman. She made great effort in the training of her children, and raised them for years without a father. Shaykh al-Mufīd respected her very much and whenever Fāṭimah would enter he would stand up. He wrote the book *Aḥkām al-Nisā'* for her. The translation of what is written in the beginning of this book is as follows, "I realized that this honorable and scholarly woman – may God grant her a long and esteemed life – is interested in having a book available which gives all the necessary rules for women. Therefore, I wrote this book for her."

Ibn Abi'l-Ḥadīd has written in the book *Sharḥ Nahj al-Balāghah*, "Shaykh al-Mufīd saw in dream that Lady Fāṭimah ('a) enters the Karkh[5] Mosque while she is holding the hands of her young sons, al-Ḥasan and al-Ḥusayn ('a). She greeted him and asked him to teach these two sons jurisprudence. Shaykh al-Mufīd was surprised at this dream. The next day Fāṭimah bint al-Nāṣir came to him holding the hands of her two sons Muḥammad al-Raḍī and 'Alī al-Murtaḍā and surrounded by her servants. She said, 'O Shaykh, these are my sons who have come to learn from you.' Shaykh al-Mufīd cried, accepted them, and

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[1] Al-Nāṣir bil-Ḥaqq, Abū-Muḥammad al-Ḥasan ibn 'Alī ibn al-Ḥasan ibn 'Alī ibn 'Umar ibn 'Alī ibn al-Ḥusayn ('a) was a scholar, literary man, poet, and pious. He had many battles with the Samanians. He was martyred in the year 304 in Ṭabaristān.

[2] Muḥammad ibn Abī-Aḥmad al-Ḥusayn ibn Mūsā ibn Muḥammad ibn Mūsā ibn Ibrāhīm ibn Mūsā ibn Ja'far ('a) was well-known as Sayyid al-Raḍī. He was the brother of Sayyid al-Murtiḍā (359-404 AH), and compiled the book *Nahj al-Balāghah*.

[3] Abu'l-Qāsim 'Alī ibn al-Ḥusayn ibn Mūsā ibn... ibn Mūsā ibn Ja'far ('a) was known as Sayyid al-Murtiḍā 'Alam al-Hudā (the brother of Sayyid al-Raḍī). He passed away in the year 436 AHL. He was the author of many books, and a great Shī'ah religious scholar.

[4] Abū-Aḥmad al-Ḥusayn ibn Mūsā ibn Muḥammad ibn Mūsā ibn Ibrāhīm ibn Mūsā ibn Ja'far ('a) was one of the dignitaries during the 'Abbāsid and the Buyid dynasties. He was the chief of the Ṭālibiyyīn (i.e. descendants of Abū-Ṭālib, Imam 'Alī's father) five times.

[5] This is a mosque in the district of Karakh in Baghdad.

started to teach them."[1] This tradition shows the status and honor of this respectable woman. It is sufficient to show her greatness just in being the mother of Sayyid al-Raḍi and Sayyid al-Murtaḍā.

177. Fāṭimah bint Hārūn

Fāṭimah was the daughter of Hārūn ibn Mūsā ibn Furāt and one of the transmitters of traditions. But, there is no other information available about her. She used to say, "I heard my grandfather, Mūsā ibn Furāt, say, 'Muḥammad ibn Abī-'Umayr related traditions to me from the book of 'Ubaydullāh ibn 'Alī al-Ḥalabī."

Shaykh al-Ṭūsī listed her among the people who related traditions from people other than the Imams.[2] The other books about the transmitters of traditions confirm the words of Shaykh al-Ṭūsī.[3] 'Umar Riḍā Kaḥḥālah has mentioned her among the transmitters of traditions.[4]

She has related traditions from her grandfather, Mūsā ibn Furāt. Hārūn ibn Mūsā al-Tal'akabarī, 'Abd al-Raḥmān al-Sha'rī, and Abū-'Abdullāh Aḥmad ibn Dāwūd al-Baghdādī have related traditions from her.

178. Fāṭimah bint al-Yamān

Fāṭimah was the daughter of al-Yamān and her name was Ḥusayl[5]. She was the sister of the famous companion of the Prophet (ṣ) Ḥudhayfah ibn al-Yamān. He was also one of the top four followers of Imam 'Alī ('a). He was one of the Anṣār and lived in al-Kūfah. He passed away in al-Madā'in forty days after pledging allegiance to Imam 'Alī ('a). He was one of the seven people whom Imam 'Alī ('a) praised.[6]

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[1] *Sharḥ Nahj al-Balāghah*: vol. 1, p. 14.

[2] *Rijāl al-Ṭūsī*: p. 521.

[3] *Jāmi' al-Ruwāt*: vol. 2, p. 458; *Tanqīḥ al-Maqāl*: vol. 3, p. 82; *Rijāl Ibn Dāwūd*: vol. 1, p. 224.

[4] *A'lām al-Nisā'*: vol. 5, p. 315.

[5] Ḥasīl (or Ḥisl) ibn Jābir al-'Abasī al-Qaṭ'ī, known as al-Yamān, was the father of Ḥudhayfah ibn al-Yamān. He was called so because his ancestor was al-Yamān ibn Ḥārith ibn Qaṭ'ī ibn 'Abs ibn Baghayḍ. He and his sons, Ḥudhayfah and Ṣafwān participated in the Battle of Uḥud alongside the Prophet (ṣ). One of the Muslims shot an arrow at him there thinking he was in the ranks of the unbelievers, and he died there. [*al-Istī'āb*: vol. 1, p. 407]

[6] *Jāmi' al-Ruwāt*: vol. 1, p. 182.

Fāṭimah was one of the companions of the Messenger of God (ṣ), and she related traditions from him. Abū-'Ubaydah ibn Ḥudhayfah (her nephew) and Rab'ī ibn Ḥarrāsh related traditions from her.[1]

Ibn 'Abd al-Barr has written, "Fāṭimah has related from the Prophet (ṣ) that he said, 'The prophets had the most difficult problems in life to deal with, and after them the people who followed them.'"[2]

Another tradition has also been related from the sister of Ḥudhayfah about the inappropriateness of using golden ornaments for men. Ibn 'Abd al-Barr said, "This tradition is from the sister of Ḥudhayfah, and he had several sisters."[3] Therefore, it is unclear as to whether this is from Fāṭimah or not.

179. Fāṭimah al-'Āmilī Al-Jazīnī

Fāṭimah was the daughter of the martyr Muḥammad ibn Makkī al-'Amilī al-Jazīnī[4], and the mother of Ummu-'Alī, the wife of a martyr. Her nickname was Ummu'l-Ḥasan, and her epithet was Sitt al-Mashāyikh.

Her Merits

Fāṭimah was a respected, scholarly, learned, pious woman, a jurisprudent, and interested in science. She exchanged her inheritance from her father with her brothers, Muḥammad and 'Alī, for a number of his books. She has written about this exchange, and some witnesses have signed it including her uncles. Her eloquence, knowledge of literature, and interest in the sciences, along with her affiliation to scientific books are clear from this document.[5] Her father used to praise her and encourage other women to refer and follow her in the Islamic Laws.

Shaykh al-Ḥurr al-'Āmilī[6] has written about Fāṭimah, the daughter of the first martyr (*al-shahīd al-awwal*), as follows, "She was a scholarly, learned, pious,

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[1] *Tahdhīb al-Kamāl*: p. 266.

[2] *Al-Istī'āb*: vol. 4, p. 455.

[3] *Al-Istī'āb*: vol. 4, p. 456.

[4] Muḥammad ibn Makkī ibn Ḥāmid ibn Aḥmad al-Dimashqī al-Nabaṭī al-'Āmilī al-Jazīnī was nicknamed Shams al-Dīn, called Abū-'Abdullāh, and renowned as al-Shahīd al-Awal (The First Martyr). He was one of the great Shī'ah religious leaders who was martyred in the year 786 AHL. His best known book was *al-Lam'ah al-Dimashqiyyah*.

[5] *A'yān al-Shī'ah*: vol. 8, p. 388.

[6] Muḥammad ibn al-Ḥasan ibn 'Alī ibn Muḥammad ibn al-Ḥusayn, al-Ḥurr al-'Āmilī al-Mishqarī (1033-1104) was a leader, dignitary, scholar, religious jurisprudent, researcher, and scrupulous. He was the author of many books including: *Amal al-Āmil, Fihrist Wasā'il al-Shī'ah*, and many others.

devout, woman, and a jurisprudent. I heard praise of her from the learned men. She related traditions from her father and his teacher (Ibn Ma'iyyah). Her father extolled her, and advised women to ask questions about the rules for menstruation, prayer, etc. from her."[1]

Al-Shahīd al-Thānī (the second martyr) has written for the father of Shaykh al-Bahā'ī (al-Ḥusayn ibn 'Abd al-Ṣamad) in his *al-Ijāzah al-Kabīrah* as follows, "I have seen Ibn Ma'iyyah's written permission for the martyr Muḥammad ibn Makkī and his sons Muḥammad and 'Alī and their sister Ummu'l-Ḥasan Fāṭimah, nicknamed Sitt al-Mashāyikh."[2]

180. Fāṭimah al-'Akbarī

Fāṭimah was the daughter of Shaykh Muḥammad ibn Aḥmad ibn 'Abdullāh ibn Ḥāzim al-'Akbarī.

Her Merits

Fāṭimah was a scholarly, learned woman, and a jurisprudent. She was one of the teachers of Sayyid Tāj al-Dīn Muḥammad ibn Ma'iyyah al-Ḥusaynī. Apparently, she was of the Imāmiyyah faith, and Shaykh al-Shahīd (10th century) has related traditions from her by way of the aforementioned Sayyid ibn Ma'iyyah. According to what has been found, Shaykh 'Abd al-Ṣamad ibn Aḥmad ibn 'Abd al-Qādir ibn Abi'l-Jaysh has given permission to Fāṭimah to relate traditions.[3]

181. Fāṭimah al-'Alawī al-Iṣfahānī

Fāṭimah was the daughter of al-Walīd ibn Nāṣir al-'Alawī al-Iṣfahānī, a descendant of Imam 'Alī ('a), and a transmitter of traditions. After a long life she passed away in the year 533 AHL.[4]

She has related traditions from Abū-Ṭālib 'Abd al-Razzāq, Abu'l-Qāsim Ibrāhīm ibn Manṣūr, Abū-'Uthmān al-'Ayyār, and others. Al-Sam'ānī has related traditions from her in Iṣfahān.

182. Fāṭimah al-'Alawī al-Ḥusaynī

Fāṭimah was the daughter of Abī-Muḥammad Sharīf Quraysh ibn Subay' ibn... al-'Alawī al-Ḥusaynī al-Madanī al-Baghdādī, and a descendant of Imam al-

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[1] *Amal al-Āmil*: vol. 1, pp. 183 and 193.

[2] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 196.

[3] *Riyāḍ al-'Ulamā"*: vol. 5, p. 406.

[4] *A'lām al-Nisā'*: vol. 4, p. 149.

Ḥusayn ibn 'Alī ('a). She was alive in the month of Rajab during the year of 560 AH, and the sister of Āminah al-'Alawī al-Ḥusaynī, who is also listed in this collection.

Her Merits

Fāṭimah was a scholarly, learned, eloquent, erudite, virtuous Shī'ah woman, a jurisprudent, and a transmitter of traditions who was living in Baghdad in the beginning of the seventh century. She was educated by her father, Sharīf Quraysh al-Baghdādī (deceased in 640 AH). After that she was a student of Shaykh Abū-Ṭālib al-Mubārak ibn 'Alī ibn Muḥammad ibn Khuḍayr al-Ṣayrafī al-Baghdādī. She was taught the book *Faḍl al-Kūfah*[1], along with several others[2] whose names are listed at the end of the book with the handwriting of her father, and they recited this book for their teacher.[3]

183. Fāṭimah Qazwīnī

Fāṭimah was the daughter of Sayyid Ḥusayn al-Qazwīnī[4] ibn Sayyid Amīr Muḥammad Ibrāhīm[5]. She was born around the year 1172 AH in Qazwīn. When she reached the age of maturity she married Shaykh Muḥammad 'Alī ibn Shaykh 'Abd al-Karīm al-Qazwīnī. Three children were the fruit of this marriage, all of whom became scholars. Their names were: Shaykh Mīrzā 'Abd al-Wahhāb al-Qazwīnī, Shaykh 'Abd al-Karīm who was also known as Ḥājji Shaykh Mardān, and a daughter who was knowledgeable, learned, literary, and poetic. Her name was Āminah, and she has been listed in this book. Fāṭimah passed away around the year 1260 AH, and was buried in the family tomb.

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[1] Written by Abū-'Abdullāh Muḥammad ibn 'Alī... al-Shajarī (d. 455 AH).

[2] These people include: Sharaf al-Nisā' bint Abī-Ṭālib ibn Mukarram al-'Alawī al-Ḥasanī al-Baghdādī, her brother Muḥammad, and her sister Āminah. Sayyid Quraysh Baghdādī has written with his own handwriting at the end of the book *Faḍl al-Kūfah*, and this book is one of the handwritten manuscripts in the Ẓāhiriyyah Library in Damascus. There is a photographic copy of this book in the Amīr al-Mu'minīn Library in Holy Najaf.

[3] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 159.

[4] Sayyid Amīr Muḥammad Ḥusayn ibn Amīr Ibrāhīm ibn Amīr Ma'ṣūm Ḥusaynī Qazwīnī passed away in the year 1208 AH. He was the author of the book *Barāhīn al-Sadād fī Sharḥ al-Irshād*. He was one of the mentors of Āyatullāh Baḥr al-'Ulūm. [*al-Dharī'ah*: vol. 12, p. 209]

[5] Sayyid Amīr Ibrāhīm ibn Amīr Muḥammad Qazwīnī passed away in the year 149 AHL. He was the author of *Salāḥ al-Mu'minīn fīl-Ad'īyah wa'l-Aḥrāz*, and others. [*al-Dharī'ah*: vol. 12, p. 209]

Her Merits

Fāṭimah was scholarly, well-informed, a transmitter of traditions, had memorized the Holy Qur'ān, and was knowledgeable on the commentary and interpretation of Qur'ān. She studied with her father and uncle, 'Allāmah Mullā Sayyid Ḥasan. She participated in her husband's classes on jurisprudence, religious principles, and traditions until she reached a high degree in most of the Islamic sciences and was one of the great, scholarly women of her time. She had a clear voice, became an able speaker, and taught other women.[1]

184. Fiḍḍah al-Balāghī

Mullā Fiḍḍah was the daughter of Aḥmad al-Balāghī[2], the wife of Shaykh Ḥasan al-Balāghī[3], and the mother of the theologian, jurisprudent, and dignitary in the Imāmiyyah faith, Shaykh Muḥammad Jawād al-Balāghī[4]. She passed away in the year 1280 AH.

Her Merits

Fiḍḍah was a scholar, learned, and knowledgeable in literature. She learned the Qur'ān and the Arabic language from her father. Jurisprudence and religious principles she learned from the educated people in her family and was given permission to transmit traditions. She was active teaching jurisprudence, religious principles, and traditions. Some of the religious students participated in her classes. And, some of the scholars recited the book *al-Qawānīn* for her based on the permission given to her by its author.[5]

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[1] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 159.

[2] Shaykh Aḥmad ibn Shaykh Muḥammad 'Alī ibn Muḥammad was the dignified ancestor of Muḥammad Jawād al-Balāghī. He was a very able jurisprudent and wrote a treatise on marriage. He also wrote another 1170 books on prayer and cleanliness. He had a scholarly daughter with good penmanship who wrote a copy of the book *al-Kifāyah*. [*Rayḥānat al-Adab*: vol. 1, pp. 276 and 277]

[3] Shaykh Ḥasan was the father of Shaykh Muḥammad Jawād al-Balāghī the famous, esteemed jurisprudent. Shaykh Ḥasan was the son of Shaykh Ṭālib ibn Shaykh 'Abbās. He was the student of the author of *Jawāhir* (deceased: 1266AHL). He was famous for his piety. [*Rayḥānat al-Adab*: vol. 1, p. 278]

[4] Shaykh Muḥammad Jawād ibn Shaykh Ḥasan ibn Shaykh Ṭālib ibn Shaykh 'Abbās ibn Ibrāhīm ibn Ḥusayn ibn 'Abbās ibn... al-Balāghī al-Najafī was an Islamic jurisprudent, wise, an orator, transmitter of traditions, and a well accepted Shī'ah scholar who was knowledgeable about the Qur'ānic sciences during the fourth century AH. He was the student of Mīrzā Muḥammad Taqī Shīrāzī. He was born around the year 128 AH in the city of Najaf. He passed away in the month of Sha'bān in the year 1352 AH. He was the author of such books as: *Ālā' al-Raḥmān fī Tafsīr al-Qur'ān*, *Ajwibat al-Masā'il al-Baghdādiyyah*, *Ajwibat al-Masā'il al-Tabrīziyyah*, *Ajwibat al-Masā'il al-Ḥilliyyah*, and others. [*Rayḥānat al-Adab*: vol. 1, p. 278]

[5] *Mustadrak A'yān al-Shī'ah*: vol. 3, p. 164.

185. Fiḍḍah al-Nūbiyyah

Fiḍḍah was the servant of Lady Fāṭimah al-Zahrā' ('a) the daughter of the Prophet of God (ṣ). The Prophet (ṣ) chose her to help Fāṭimah ('a). She married Abū-Tha'labah al-Ḥabashī and they had a son together. After his death she married Abū-Malīk al-Ghaṭafānī.

Her Merits

Fiḍḍah was of the highest degree from the point of view of faith, piety, purity, and chastity. Her kindness to the Household of the Prophet (ṣ) is well known, and her clear way of speaking and eloquence are not hidden from anyone. Her role was not just helping with the chores in the house. Rather, she was Fāṭimah's student in training, and accompanied her at all times.

Ibn al-Athīr based on his documents quotes from Mujāhid from Ibn 'Abbās that he said about the verse "*They fulfill vows and fear a day the evil of which shall be spreading far and wide,*"[1] al-Ḥasan and al-Ḥusayn ('a) were ill. The Prophet (ṣ) and all of the Arabs were praying for their health, and they asked Amīr al-Mu'minīn ('a) to make a vow to God. Imam 'Alī ('a) made a vow to fast for three days for Allāh. Fāṭimah ('a) made the same vow, and so did Fiḍḍah their maidservant. So, all three of them fasted. On the first day at the time for the fast breaking a homeless person came to them asking for food. These noble people gave their bread and food to this person and broke their fast with just water. On the second day an orphan, and on the third day a prisoner of war came to them, and each time the members of the household did the same as the first time. (This event is reported in detail in the Shī'ah books.) The Messenger of God (ṣ) came upon them, and witnessed their weakened state. Sūrah al-Insān was revealed about them.

Ibn Ḥajar relates from Imam al-Ṣādiq ('a) from his father 'Alī ('a) as saying, "The Messenger of God (ṣ) hired a maidservant for Fāṭimah ('a). Her name was Fiḍḍah and she cooked bread. The Messenger of God (ṣ) taught her a prayer to read when she was tired and that prayer is as follows, "O One Who has no equal. You cause everything to die, while you alone are everlasting on your throne. And, slumber does not overtake him nor sleep."[2]

Amīr al-Mu'minīn ('a) said about her, "May Allah give His blessings to our Fiḍḍah."[3] Fiḍḍah was so loyal to Imam 'Alī ('a) that she would be hungry

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[1] The Holy Qur'ān, Sūrah al-Insān, 7.

[2] *Al-Iṣābah*: vol. 4. P. 376; *Rayāḥīn al-Sharī'ah*: vol. 2, p. 322.

[3] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 325, 326; and vol. 3, p. 161.

whenever he was hungry, thirsty when he was thirsty, would fast when he fasted, and wouldn't sleep when he didn't sleep. She was constantly looking after Lady Fāṭimah al-Zahrā' ('a), and when 'Umar ibn al-Khaṭṭāb came to the door of Fāṭimah ('a), she was the first to answer. As 'Umar stated in his letter to Mu'āwiyah, "When I came to 'Alī's door his servant Fiḍḍah came out first and argued with me. Then, I kicked the door open hitting Fāṭimah ('a), and she moaned in such a way that I thought all of al-Madīnah let out a shrill. Next, she called out to Fiḍḍah saying, 'Fiḍḍah, help me. I swear to God that whatever was in my stomach (my child) has been killed.'"[1]

Being Fāṭimah's servant, helping her, benefiting from her presence, and being trusted by her were Fiḍḍah's most important merits.

Based on the tradition which al-Kulaynī relates from her as to the words of Idrīs ibn 'Abdullāh based on his documents about the situation after the martyrdom of Imam al-Ḥusayn ('a),[2] it may be concluded that Fiḍḍah was present in Karbalā'. She didn't abandon the children of Fāṭimah ('a) due to her fondness for their forefathers.

Al-Majlisī relates from Waraqah ibn 'Abdullāh al-Azdī as saying, "When I was circumambulating the house of God I saw a servant with a beautiful face and a beautiful speech. She was saying with eloquence, 'O owner of Bayt al-Ḥarām and honored angels and the well of Zamzam and the station of Ibrāhīm, cause me to arise with my master.'" Waraqah relates, "I said, 'O maid, I think you must be one of the servants of the Messenger of God (ṣ).' She said, 'Better than that.' I asked, 'Which one are you?' She answered, 'I am Fiḍḍah the servant of Fāṭimah ('a).'"[3]

Al-Majlisī quotes from Ibn Shahr'āshūb's book of *al-Manāqib* that Abu'l-Qāsim al-Qushayrī has written in his book, "One day I stayed behind from my caravan in the desert and I saw a woman. I asked her, 'Who are you?' She said, 'Salute and then learn...'" And so al-Qushayrī continues to the end. During this meeting whatever al-Qushayrī asks this woman she replies with a verse from the Qur'ān till he sees her sons and asks them, 'Who is this woman?' They tell him, 'This is our mother, Fiḍḍah, the servant of Fāṭimah ('a). It is twenty years now that she only speaks with Qur'ān.'[4]

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[1] *Biḥār al-Anwār*: vol. 8, p. 23.

[2] *Al-Kāfī*: vol. 1, p. 465.

[3] Ibid: vol. 43, p. 174.

[4] Ibid: vol. 43, p. 86.

Zaynab Fawwāz said, "She was a wise and truthful woman." Fiḍḍah has related traditions from Fāṭimah ('a), and Waraqah ibn 'Abdullāh al-Azdī.[1]

Al-Majlisī has related from Waraqah ibn 'Abdullāh al-Azdī as saying, "I asked Fiḍḍah to tell me about Fāṭimah's condition after the death of her father. She started to cry and said, 'Know that when the Prophet's spirit left his body, everyone whether small or big was saddened. They cried much and lost their patience and forbearance. The sorrow, grief, and sadness were great for his close family, companions, the foremost, friends, strangers, and relatives. Whoever could be seen was crying and moaning. Among all the people on the earth, among his friends, family, and helpers there was no one who was more sorrowful, tearful, and worried than my mistress Fāṭimah al-Zahrā' ('a). Her sorrow and grief kept increasing along with her crying.

So, she sat for seven days. Each day that came her crying was more than the day before. When the eighth day arrived she revealed her hidden sorrow and grief. She had no more patience or forbearance. All of a sudden she came out and yelled. It was as if she spoke from the tongue of the Messenger of God (ṣ). The women appeared and the children came out (of their houses). People were wailing and yelling and they came from every direction. The lights went out so that the women's shapes could not be seen, and the women imagined the Prophet (ṣ) had risen from his grave. When the news reached the people they became amazed and perplexed. She ('a) was calling her father with crying and wailing and said, "O father! O chosen one! O Muḥammad! O Abu'l-Qāsim! O the happiness of those without a guardian and the orphans! Who can be appropriate for the direction and altar for prayer? Who can calm this bereaved, distressed daughter?"[2]

Waraqah ibn 'Abdullāh al-Azdī quotes from Fiḍḍah in a lengthy tradition which she relates from Fāṭimah ('a) about the moment when that honorable woman's spirit left her body. She said, "Lady Fāṭimah ('a) told Imam 'Alī ('a), 'Know that after you have read Sūrah *Yāsīn* I have passed away. At that time wash me without removing my clothes.'"[3]

186. Qirā'at Shīrāzī

The knowledgeable, scholar Qirā'at Shīrāzī was one of the learned women of her time. She was born in the city of Shīrāz. She was the student of Ibrāhīm

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[1] *Al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 439.

[2] *Biḥār al-Anwār*: vol. 43, p. 175.

[3] *Mustadrak al-Wasāil*: vol. 2, p. 137.

Maḥallātī and Mīrzā Hidāyatullāh Shīrāzī. She had permission for the transmission of traditions from them. She then moved to Karbalā' and started teaching *al-Kutub al-Arba'ah* (the Four Books: the most reliable reference books traditions and laws for the Shī`ah) to women. Qirā'at had oral permission from Āyatullāh Shihāb al-Dīn al-Mar'ashī to relate traditions.[1] She passed away in the year 1341 in Karbalā' and was buried there.

187. Qanwā' al-Hajrī

One of the companions of Imam al-Ṣādiq, Qanwā' was the daughter of Rushayd al-Hajrī,[2] a close companion of Imam 'Alī ibn Abī-Ṭālib ('a).

Her Merits

Qanwā' is one of the women which according to Imam al-Ṣādiq ('a) will arise in the retinue of Imam al-Mahdī ('aj).[3]

Shaykh al-Ṭūsī has introduced her as one of the companions of Imam al-Ṣādiq ('a).[4] Al-Barqī has listed her among the people who have related traditions from Abū-'Abdullāh al-Ṣādiq ('a).[5]

'Allāmah Māmqānī has said, "Based on the tradition which Qanwā' related from her father it may be concluded that she was a trustworthy woman." And, under her father's bibliography he has written, "It has been said that since the transmitter of this tradition was a woman its reliability can not be established. However, I say, 'Her dignity, religious strength, faith, and strong interest in the truth are all preventions to her having said a tradition which wasn't true or doing other sins. And, her question from her father, 'When they brought this tragedy upon you did you feel any pain', show that she had reached a high degree of faith and piety to ask such a question. And, based on this tradition, I trust this transmitter to the same extent that I trust the traditions from trustworthy men. It is only those who are in love with Allah and the true believers who have patience and perseverance in tragedy and persecution. It is they who do not feel any pain. And, Qanwā' was raised by such a father."[6]

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[1] *Al-Ijāzah al-Kabīrah*: p. 246.

[2] He was from Hajar, a district eastern Makkah.

[3] *Dalā'il al-Imāmah*: p. 259.

[4] *Rijāl al-Ṭūsī*: p. 341.

[5] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 198.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 82 and vol. 1, p. 43.

She has related traditions from Imam al-Ṣādiq ('a) and Rushayd al-Hajrī (her father). And, Abū-Ḥaynān al-Bujalī has related traditions from her.

Al-Kashī based on his documents relates from Abū-Ḥayyān al-Bujalī from Qanwā' bint Rushayd al-Hajrī from her father that he said, "Amīr al-Mu'minīn ('a) asked me, 'O Rushayd! How is your patience and forbearance if a claimant from the tribe of Banū-Umayyah comes to you and cuts off your hands, legs, and tongue?' I asked, 'Amīr al-Mu'minīn ('a), 'Are the consequences of this heaven?' He answered, 'O Rushayd, you are with me in this world and the next.'" Qanwā' elates that, "I swear by God that a short time after that 'Ubaydullāh ibn Ziyād sent someone after him (my father). This man wanted him to announce his estrangement from him (Amīr al-Mu'minīn). Rushayd refused. The executioner told him, 'Which way of death do you choose?' He answered, 'The choice of how to kill me is with you.' Then he continued, 'My friend told me that you would ask me to reject him but that I would refuse and then you would cut off my arms, legs, and tongue.' That man said, 'I swear by God that his words about you were a lie.'"

The transmitter continues, "They came to him and cut off his hands and legs, but left his tongue in place." His daughter says, "I took his hands and legs and said, 'Father, do you have any pain?' He answered, 'No my daughter. I have no discomfort except for the crowding of the people.' When we took him out of the castle the people gathered around him. Then, he said, 'Bring a paper and some ink so that I may write something which will stay with you till the Judgment Day.' They sent Ḥijām after him to cut out his tongue. Rushayd, may God bless him, passed away that same night."

The transmitter says, "Amīr al-Mu'minīn ('a) named him 'the brave one of the tragedies' (Rushayd al-Balāyā). He had been informed as to his way of death along with its afflictions. During his lifetime whenever he saw someone he would tell him you will be killed in 'such and such' a way, and it would happen as he had said. Amīr al-Mu'minīn ('a) used to tell him, 'You are 'the brave one of the tragedies'. Meaning you will be killed in such a way, and it happened just as he had said."[1]

188. Kabshah the servant of al-Ḥusayn

Kabshah, also known as Ummu-Sulaymān, was the servant of Imam al-Ḥusayn ('a). He had bought her for one thousand dirhams, and she worked in the house of Ummu-Isḥāq al-Taymiyyah, the wife of the Imam ('a). After her marriage

[1] *Ikhtiyār Ma'rifat al-Rijāl*: vol. 1, p. 29.

with Abū-Razīn[1], she brought Sulaymān into the world. Sulaymān was the servant of Imam al-Ḥusayn ('a).

Kabshah set out for Karbalā' along with her master Imam al-Ḥusayn ('a). After the events at Karbalā' she was taken to al-Kūfah in Damascus as a captive along with the other women and the rest of the Prophet's household. Then, she was returned to al-Madīnah.

Her Merits

It is a tribute and honor to Kabshah and her son that they served Imam al-Ḥusayn ('a). Her husband too was one of the companions of Imam al-Ḥusayn ('a). Sulaymān, her son, was the carrier of the message from Imam al-Ḥusayn ('a) to the aristocrats of Basra and Egypt. 'Ubaydullāh ibn Ziyād ordered his head to be cut. Sulaymān is the servant of Imam al-Ḥusayn who is mentioned in the famous form of *ziyārah* known as *ziyārat al-nāḥiyah*: Peace be upon Sulaymān, the servant of al-Ḥusayn.

Ummu-Sulaymān was a learned, virtuous, righteous woman, and she went with her master Imam al-Ḥusayn ('a) to Karbalā'. She witnessed all of the difficulties and persecutions which came upon the Ahl al-Bayt ('a) and forbore all of these in the way of God.[2]

A tradition which Kabshah had related was not found. However, it is quite clear that someone like her who was in the service of Imam al-Ḥusayn ('a) must have said something about the words or deeds of Imam al-Ḥusayn ('a).

189. Karīmah bint al-Miqdād

Karīmah was the daughter of al-Miqdād ibn al-Aswad al-Kindī and Ḍubā'ah bint al-Zubayr ibn 'Abd al-Muṭṭalib. Her husband was 'Abdullāh ibn Wahab ibn Zum'ah[3] and her daughter Qarībah bint 'Abdullāh ibn Wahab.

Her Merits

She was a believing woman and a transmitter of traditions. She was educated and transmitted traditions from her mother. Considering the descriptions of her

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[1] Mas'ūd, the servant of Abū-Wā'il, was nicknamed Abū-Razīn. Shaykh al-Ṭūsī introduces him as one of the companions of Imam al-Ḥasan ('a). [*Rijāl al-Ṭūsī*: p. 70]

[2] *A'lām al-Nisā' al-Mu'mināt*: p. 602.

[3] 'Abdullāh ibn Wahab ibn Zum'ah ibn al-Aswad al-Asadī al-Qurayshī was a companion of the Prophet (ṣ) and a poet. He converted to Islam during the Makkah Conquest. [*Al-A'lām* by al-Zarkalī] He is not considered to be a reliable transmitter of traditions by the experts in this field.

mother and father – which have previously been given, and that they were the companions of Amīr al-Mu'minīn ('a) – it may be assumed that she was a pious woman.

Ibn Ḥajar has written, "Ibn Ḥabbān listed her among the trustworthy people, and Ibn Mājah and Abū-Dāwūd have related traditions from her."[1] She has related traditions from Ḍubā'ah bint al-Zubayr ibn 'Abd al-Muṭṭalib (her mother). 'Abdullāh ibn Wahab ibn Zam'ah (her husband), and Qarībah bint 'Abdullāh (her daughter) have related traditions from her.

Ibn Ḥajar has written, "Abū-Rabī'ah ibn Sālim in the book *al-Mu'jizāt* relates from Karīmah bint al-Miqdād from her mother Ḍubā'ah bint al-Zubayr ibn 'Abd al-Muṭṭalib as saying, 'She sent a bundle of food with her servant Sadrah for the Messenger of God (ṣ). Sadrah found him in the house of Ummu-Salamah and...'"[2]

190. Kulthum bint Yūsuf

Kulthum was the daughter of Yūsuf ibn 'Imrān ibn Maytham[3]. Al-Barqī has said she was one of the transmitters of traditions from Abū-'Abdullāh Imam al-Ṣādiq ('a).[4]

191. Kaltham al-Karkhiyyah

Kaltham (Kulthum) was a transmitter of the traditions of Imam Abu'l-Ḥasan al-Thālith, Imam al-Hādī ('a). Shaykh al-Ṭūsī and Shaykh al-Barqī have said she was a companion and transmitter of traditions from Imam 'Alī ibn Muḥammad al-Hādī ('a).[5] 'Allāmah Māmqānī has written, "It is clear that she was a follower of the Imams. However, I did not know how to evaluate her."[6]

She has related traditions from Imam al-Hādī ('a), and 'Abd al-Raḥmān al-Shu'ayrī and Aḥmad ibn Dāwūd have related traditions from her.

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[1] *Tahdhīb al-Tahdhīb*: vol. 12, p. 448; *Taqrīb al-Tahdhīb*: vol. 2, p. 612; *Tahdhīb al-Kamāl*: p. 293.

[2] *Al-Iṣābah*: vol. 4, p. 325.

[3] Yūsuf ibn 'Imrān ibn Maytham related traditions from Ya'qūb ibn Shu'ayb. Muḥammad ibn Sinān has related traditions from him. [*al-Kāfī*: vol. 2; *Mu'jam Rijāl al-Ḥadīth*: vol. 20, p. 174]

[4] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 198.

[5] *Rijāl al-Ṭūsī*: p. 427; *Rijāl al-Barqī*: p. 63; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 199.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 82.

192. Kulthūm bint Salīm

Kulthūm, the daughter of Salīm, was a transmitter of the traditions from Imam al-Riḍā ('a).[1] Shaykh al-Najjāshī has introduced Kulthūm as one of the transmitters of traditions from Imam al-Riḍā ('a), and said she has also related a book. He bases his documents on this book.[2] 'Allāmah Māmqānī has written, "It would seem she was of the Imāmiyyah faith; however, I found nothing telling of her virtues.[3] The name Kulthum bint Muslim has been found in the traditions of the book by 'Allāmah al-Majlisī.[4] Shaykh Āghā Buzurg Tehrānī has written, "Kulthum bint Salīm has a book which she has related from Imam al-Riḍā ('a)."[5]

She has related traditions from Imam al-Riḍā ('a); and, Muḥammad ibn Ismā'īl ibn Buzay'ah and Muḥammad ibn 'Alī have related traditions from her.

Al-Barqī has related from Muḥammad ibn 'Alī from Kulthum bint Muslim that she said, "There was a discussion with Imam Abu'l-Ḥasan about dirt. He said, 'Do you think that dirt is not a tool of the Satan? Truly it is one of his major devices and tools.'"[6]

193. Laylā al-Tamīmiyyah

Laylā was the daughter of Mas'ūd ibn Khālid ibn Rab'ī ibn Muslim ibn Jandal ibn Nahshal ibn Dārim al-Tamīmiyyah. Her mother was 'Umayrah bint Qays ibn 'Āṣim ibn Sinān ibn Khālid ibn Manqar, and was from a tribe which was well known for its supremacy and wisdom among the Arabs. Laylā was the mother of the sons of Amīr al-Mu'minīn ('a), 'Abdullāh ('Ubaydullāh) and Muḥammad al-Aṣghar al-Makanī (Abū-Bakr). She and her two sons were with Imam al-Ḥusayn ('a) during the events of Karbalā'. Shaykh al-Mufīd has introduced her as Laylā bint Mas'ūd al-Dārimiyyah.[7] Ibn al-Athīr has said that her two children were 'Ubaydullāh and Abū-Bakr.[8]

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[1] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 199.

[2] *Rijāl al-Najjāshī*: p. 224.

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 82.

[4] *Biḥār al-Anwār*: vol. 57, p. 155.

[5] *Al-Dharī'ah ilā Taṣānīf al-Shī'ah*: vol. 6, p. 359.

[6] *Al-Maḥāsin*: p. 565; *Biḥār al-Anwār*: vol. 57, p. 155.

[7] *Maqtal al-Ḥusayn*: vol. 2, p. 28; *Kitāb al-Irshād*: p. 186; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 308.

[8] *Al-Kāmil fī'l-Tārīkh*: vol. 3, p. 262.

Her Merits

Laylā was a prosperous lady, because she had the virtue of being the spouse of Amīr al-Mu'minīn ('a). She was one of the four wives of Imam 'Alī ibn Abī-Ṭālib ('a) who was alive after his martyrdom. She was present during the heartrending tragedy of Karbalā', witnessed all of these hardships and afflictions which came upon the Ahl al-Bayt, shared in this tragedy with them, and was patient in the way of God.[1] There is no doubt that Laylā, the wife of Amīr al-Mu'minīn ('a), who was present at Karbalā' must have reported about the words or deeds of Imam 'Alī ('a) or Imam al-Ḥusayn ('a). Laylā had the honor of accompanying her Imam and sacrificing her sons for him.

194. Laylā al-Thaqafiyyah

Laylā was the daughter of Abū-Murrah 'Urwah ibn Mas'ūd al-Thaqafī.[2] Her mother was Maymūnah the daughter of Abū-Sufyān ibn Ḥarb ibn Umayyah. Laylā was the wife of Imam al-Ḥusayn ('a) and the mother of his child, 'Alī (the first martyr from the family of Abī-Ṭālib in the tragedy at Karbalā'), who was known as 'Alī al-Akbar.[3] She has been referred to as Ummu-Laylā in some of the books.[4]

Laylā traveled from al-Madīnah to Karbalā' with her husband and his family. After the martyrdom of Imam al-Ḥusayn ('a) and his companions she was take as a hostage to al-Kūfah, Damascus, and al-Madīnah along with the household of the Messenger of God (ṣ).

Her Merits

Laylā was a great and honorable woman. Even though her ancestor was Abū-Sufyān, she was very pious and a good believer. Moreover, she had the prosperity of being the wife of Imam al-Ḥusayn ('a) and the daughter-in-law of the Prophet (ṣ). Laylā accompanied her husband and son on their trip to Karbalā', and was present during that heartrending tragedy.[5] She was a witness to all of the oppression, afflictions, and the martyrdom of her son and husband.

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[1] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 308.

[2] 'Urwah ibn Mas'ūd ibn Mu'attab al-Thaqafī (deceased: 9 AH) was one of the famous companions who was a leader in his tribe. When he became Muslim the Prophet (ṣ) gave him permission to return to his tribe, preach Islam, and lead them. [*Al-A'lām* by al-Zarkalī: vol. 4, p. 227]

[3] *Kitāb al-Irshād*: p. 253; *Tārīkh al-Ṭabarī*: vol. 3, p. 343; *al-Kāmil fī'l-Tārīkh*: vol. 3, p. 428.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 74 and 82; *Rayāḥīn al-Sharī'ah*: vol. 3, p. 295.

[5] *Maqtal al-Ḥusayn*: vol. 2, p. 30.

She was patient throughout all of these pains and sufferings in the way of God and in order to be obedient to her Imam and leader. Laylā who was the wife of Imam al-Ḥusayn (ʿa) and was present in Karbalā' must certainly have related the words or deeds of the Imam (ʿa). However, these were not found in the sources which were studied. ʿAllāmah Māmqānī has listed her among the women transmitters of traditions.[1]

195. Laylā al-Ghifāriyyah

Laylā Ghifāriyyah was one of the companions of the Prophet (ṣ) and Amīr al-Mu'minīn (ʿa) and a warrior who accompanied the Prophet (ṣ) in the wars and nursed the injured and cared for the sick.

Her Merits

When Imam ʿAlī ibn Abī-Ṭālib (ʿa) started out for al-Baṣrah, Laylā was with him. She went to ʿĀ'ishah and said, "Have you heard anything from the Messenger of God about the merits of ʿAlī?" ʿĀ'ishah said, "Yes. ʿAlī came before the Prophet (ṣ) when the Messenger of God (ṣ) was with me. ʿAlī sat with us, and I asked, 'You couldn't find a more spacious place than here?' The Prophet (ṣ) said, 'Let my brother be free for me. He is the first person to accept Islam, the last person in (keeping) his allegiance with me, and the first person to visit me on the Resurrection Day.'"

She has related traditions from the Messenger of God (ṣ) and Imam ʿAlī (ʿa), and Mūsā ibn al-Qāsim al-Ṭā'ī has related traditions from her.

Muḥammad ibn al-Qāsim al-Ṭā'ī has related from Laylā al-Ghifāriyyah that the Messenger of God (ṣ) told ʿĀ'ishah, "'Alī is the first person to have accepted Islam."[2]

Abū-'Umar and Ḥārithah ibn Abī-Riḥāl have related from ʿUmarah who related from Laylā Ghifāriyyah that she said, "I entered upon the Messenger of God (ṣ) while he was in the house of ʿĀ'ishah and ʿAlī was outside their house. I heard the Prophet (ṣ) tell ʿĀ'ishah, 'This person (ʿAlī) is the dearest and greatest of men to me.'"[3]

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[1] *Tanqīḥ al-Maqāl*: vol. 3, p. 82.

[2] *Al-Istī'āb*: vol. 4, p. 464; *al-Iṣābah*: vol. 4, p. 402; *Mawsū'at Ḥayāt al-Ṣaḥābiyyāt*: p. 685.

[3] *Al-Iṣābah*: vol. 4, p. 403; *Mawsū'at Ḥayāt al-Ṣaḥābiyyāt*: p. 686.

196. Māriyyah

Māriyyah was present at the time of the birth of Imam Muḥammad ibn al-Ḥasan (ʿaj), meaning she was alive in the year 255 AH. No information was found on her biography or family. Her name has only been found from the tradition which Shaykh al-Ṣadūq has related.

She related traditions from Imam al-Mahdī (ʿaj), and al-Sayyārī has related traditions from her.

Shaykh al-Ṣadūq based on his documents has related from al-Sayyārī that he said, "Nasīm and Māriyyah came to me and told me this tradition: When Imam al-Mahdī (ʿaj) was born he sat on his two knees and raised his pointer finger toward the sky. He sneezed and said, 'Praise and thanks be to God who is the Lord of the two worlds, and greetings upon Muḥammad and his descendants. The oppressors have claimed that the existence of the Proof of God (*Ḥujjah*) is illogical. If they give me a chance to speak, all doubt will be removed.'"[1]

197. Māriyyah al-ʿAbdiyyah

Māriyyah, or Saʿdiyyah, was the daughter of Saʿd (Munqidh or Saʿīd) al-ʿAbdī. She was a woman from the tribe of ʿAbd al-Qays in al-Baṣrah.

Her Merits

Al-Ṭabarī has related from Abū-Mikhnaf[2] as saying, "The Shīʿah used to gather at the house of a Shīʿah woman from the tribe of ʿAbd al-Qays who was called Māriyyah the daughter of Saʿd or Munqidh. They would relate and talk about traditions. Ibn Ziyād heard about this and ordered his agents to prevent this."[3] Therefore, it is clear that Māriyyah was an eminent person in whose house political matters were discussed and information passed along.

ʿAllāmah Māmqānī has mentioned Māriyyah to be among the women transmitters of traditions. He has said, "From what Abū-Jaʿfar al-Ṭabarī has said it may be concluded that Māriyyah was a Shīʿah woman, because the Shīʿah gathered in her house and exchanged information there."[4]

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[1] *Kamāl al-Dīn:* vol. 2, p. 430.

[2] Abū-Mikhnaf Lūṭ ibn Yaḥyā ibn Saʿīd ibn Mikhnaf ibn Muslim, was the companion of Imam al-Ḥasan, Imam al-Ḥusayn, and Imam al-Ṣādiq (ʿa). His father, Yaḥyā, was one of the companions of Imam ʿAlī (ʿa). Abū-Mikhnaf was the author of many books of traditions. He wrote the book *al-Maqtal al-Azdī al-Ghāmidī.*

[3] *Tārīkh al-Ṭabarī*: vol. 3, p. 278.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

Shaykh Maḥallātī has written, "Yazīd ibn Thabīt and his two sons 'Abdullāh and 'Ubaydullāh started out from the house of this woman to go and help Imam al-Ḥusayn ('a). They hurried to Makkah, and joined him there."[1]

198. Māriyyah al-Qibṭiyyah

Māriyyah, the Holy Prophet's wife, was the daughter of Sham'ūn the Coptic. Her ancestors were Egyptian. Some people have said that she is the daughter of Qibṭ ibn Ḥām ibn Nūḥ.[2] Her mother was from Rome.

Al-Muqawqas, one of the Alexandrian kings, sent Māriyyah and her sister Sīrīn with an old man by the name of Māpūr (who is known as Jurayḥ) along with one thousand miskals of gold, 20 silk garments, a donkey, and a mule as a gift for the Messenger of God (ṣ) in the year 7 AH. Māriyyah and her sister accepted Islam before reaching al-Madīnah, and Māpūr accepted Islam after entering al-Madīnah. The Prophet (ṣ) took Māriyyah for himself, and gave Sīrīn to Ḥassān ibn Thābit. Māriyyah gave birth to Ibrāhīm, the Prophet's child, in the year 8 AH. However, Ibrāhīm passed away in the year 10 AH. Māriyyah isolated herself after the death of the Prophet (ṣ). She would only come out to visit the graves of the Prophet (ṣ) and her son, Ibrāhīm, and to see her sister, Sīrīn. She passed away during the reign of 'Umar ibn al-Khaṭṭāb in the year 16 AH.[3]

Her Merits

Māriyyah had the honor of having the companionship of the Messenger of God (ṣ), being his wife, and bearing his child. She was the property of the Prophet (ṣ), and freed by him. 'Ā'ishah has said she was more jealous of Mariyyah than any of the other wives. Māriyyah was a beautiful, fair-skinned woman and the Messenger of God (ṣ) frequently went to her because God had bestowed Ibrāhīm upon her.[4]

Jurayḥ also used to visit Māriyyah frequently, and 'Ā'ishah started the slander that Ibrāhīm wasn't the child of the Prophet (ṣ), but the son of Jurayḥ. The Messenger of God (ṣ) told Amīr al-Mu'minīn ('a), "Go and cut his neck." 'Alī asked, "Shall I hurry in carrying out this mission or go with patience?" He responded, "Go in the second way." 'Alī pursued Jurayḥ, and he ran away trying to escape from Amīr al-Mu'minīn's anger, until he fell to the ground. At

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[1] *Rayāḥīn al-Sharī'ah*: vol. 4, p. 326.

[2] Qibṭiyyah means from Qibṭ (Copt).

[3] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

[4] Ibid: p. 82.

this time, it became clear to Amīr al-Mu'minīn ('a) that this man was a eunuch, and so he took him to the Messenger of God (ṣ). The Prophet (ṣ) said, "I thank God that he has always kept uncleanness away from us, the household of the Prophet (ṣ), and he makes known who is the liar."[1]

Mullā Qahpā'ī and 'Allāmah Māmqānī have mentioned Māriyyah as one of the women transmitters of traditions. Māmqānī has written, "Ibn 'Abd al-Barr, Ibn Mandah, and Abū-Nu'aym have considered her to be one of the companions of the Prophet (ṣ)."[2] Ibn al-Athīr has also included her among the companions of the Messenger of God (ṣ). He has also included two other Māriyyah's among the women transmitters of traditions from the Prophet (ṣ). One was a servant of the Messenger of God (ṣ), and the other was the sister-in-law of the Prophet (ṣ). However, he says no information was found to show their character.[3] Ibn 'Abd al-Barr has also included these two women in the list of the companions. 'Umar Riḍā Kaḥḥālah has said, "She was one of the best women of her time."[4]

199. Ma'ṣūmah Qawwāmī Shīrāzī

Ma'ṣūmah Khātūn (1033-1093 AHL) was the youngest daughter of the famous philosopher Ṣadr al-Muta'allihīn (Mullā Ṣadrā). When she reached the age of maturity, she married with Mīrzā Qawwām al-Dīn Tabrīzī.[5] She passed away in Shīrāz and was buried there.

Her Merits

Ma'ṣūmah Khātūn was one of the eloquent women of her time. She was a transmitter of traditions, educated, a good believer, pious, a reformist, devout, and had memorized the Qur'ān. She learned the sciences from her father, and literature from her sister Zubaydah who has been listed separately in this volume. She was taught by her sister Ummu-Kuthūm who has also been listed in this book to the point that she became well versed in the sciences and other virtues.[6] Āyatullāh al-Mar'ashī al-Najafī has discussed her biography in the introduction to his book *Ma'din al-Ḥikmah*.[7]

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[1] *Tafsīr al-Mīzān*: vol. 15, p. 103; *Rayāḥīn al- Sharī'ah*: vol. 2, p. 342.

[2] *Majm'a al-Rijāl*: vol. 7, p. 178; *Tanqīḥ al-Maqāl*: vol. 3, p. 82.

[3] *Usd al-Ghābah*: vol. 5, p. 543.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

[5] He was a student of Mullā Ṣadrā and the author of *al-Ta'līfāt al-Hāmmah 'ala'l-Asfār*.

[6] *Mustadrak A'yān al-Shī'ah*: vol. 3 p. 259.

[7] Ibid.

200. Mughayrah, the servant of Imam al-Ṣādiq

Mughayrah was freed by Abū-'Abdullāh Imam al-Ṣādiq ('a). al-Barqī and Shaykh al-Ṭūsī have considered her to be one of the companions of Imam al-Ṣādiq ('a).[1]

'Allāmah Māmqānī has written, "It is clear that she was of the Imāmiyyah faith; however I didn't have any proof as to her character."[2] 'Allāmah Ardabīlī and Mīrzā Astarābādī have introduced her as one of the transmitters of traditions.[3] She has transmitted traditions from Imam al-Ṣādiq ('a).

201. Minnah, the sister of Muḥammad ibn Abī-'Umayr

Minna was the sister of Sa'īdah, who has been included in this book, and Muḥammad ibn Abī-'Umayr al-Bayyā' al-Sābirī.

Her Merits

She was one of the companions and transmitters of traditions from Imam al-Ṣādiq ('a). Al-Barqī, Ardabīlī, and Astarābādī have counted her and her sister among the transmitters of traditions from Imam al-Ṣādiq ('a).[4] Shaykh al-Ṭūsī has named her among the companions and transmitters of traditions of Imam al-Ṣādiq ('a).[5] 'Allāmah Māmqānī has written, "It would seem that she was of the Imamī religion, and I have heard from Āyatullāh Bihbahānī that he considered Minnah to be a pious woman because of the tradition which she has related."[6]

She has related traditions from Imam al-Ṣādiq ('a), and al-Ḥakam ibn Miskīn has related traditions from her. Al-Kulaynī has related from 'Alī ibn Ibrāhīm who has related based on his documents from al-Ḥakam ibn Miskīn from Minnah and Sa'īdah, the sisters of Muḥammad ibn Abī-'Umayr as saying, "We went to Abū-'Abdullāh, Imam al-Ṣādiq ('a) and asked, 'Can a woman go to see her brother?' He replied, 'Yes.' We asked, 'Can they kiss one another?' He answered, 'From behind clothes.' One of the two sisters said, 'This woman, my sister, goes to see her brother.' He said, 'If you go to see your brother, don't wear colorful clothes.'"[7]

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[1] *Rijāl al-Barqī*: p. 62; *Rijāl al-Ṭūsī*: p. 341.

[2] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

[3] *Jāmi' al-Ruwāt*: vol. 2, p. 459; *Manhaj al-Maqāl*: p. 400.

[4] *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 193; *Jāmi' al-Ruwāt*: vol. 2, p. 459; *Manhaj al-Maqāl*: p. 400; *Rijāl al-Barqī*: p. 62.

[5] *Rijāl al-Ṭūsī*: p. 342.

[6] *Tanqīḥ al-Maqāl*: vol. 3, p. 80.

[7] *Al-Kāfī*: vol. 5, p. 526.

202. Maymūnah bint al-Ḥārith

Maymūnah, the Holy Prophet's wife, was the daughter of al-Ḥārith ibn Ḥazan al-'Āmirī al-Hilālī. Her mother was Hind bint 'Awf ibn Zuhayr form the tribe of Ḥimyar. Originally, her name was Barrah, but the Messenger of God (ṣ) changed her name to Maymūnah. She was the sister of Ummu'l-Faḍl (Lubābah), the wife of al-'Abbās ibn 'Abd al-Muṭṭalib, and the maternal sister of Asmā' bint 'Umays and Zaynab bint Khuzaymah.

Before the advent of Islam she married with Mas'ūd ibn 'Amr al-Thaqafī. And, after him she married Ḥuwayṭib ibn 'Abd al-'Uzzā (Qutādah has said his name was Abūrahm ibn 'Abd al-'Uzzā). After his death she married with the Messenger of God (ṣ) for a dowry of 500 dirhams in a place called Sarf[1] in the year seven AH during the 'Umrat al-Qaḍā'[2] under the auspices of the Prophet's uncle, al-'Abbās.[3]

Maymūnah, the wife of the Messenger of God (ṣ), passed away in the same place called Sarf in the year 51 AH. Her sister's daughter, Ibn 'Abbās, prayed over her and entered her grave. Some have said she passed away in the year 62 or 63 AH. However, Ibn Ḥajar has said, "The year 51 is correct, because Yazīd ibn al-Aṣamm[4] said, 'After the death of Maymūnah I went to 'Ā'ishah, and she said about her, 'Maymūnah was both one of the most credulous people and a person of conviction.'"[5] The current map of the Baqī' Cemetery lists Maymūnah among the wives of the Messenger of God (ṣ) who are buried there.

'Ā'ishah died in the year 57 or 58 AH and was alive at the time of the death of Maymūnah (according to the writings of most of the historians). Therefore, we can see that the years 62 and 63 cannot be correct. However, Ibn Sa'd relates from Muḥammad ibn 'Umar that Maymūnah passed away in the year 61 AH

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[1] Sarf is the name of a region between Makkah and al-Madīnah which is ten miles away from Makkah. (*Tāj al-'Arūs*: vol. 6, p. 137)

[2] Al-Qaḍā' is the name of a battle in which the Messenger of God (ṣ) participated. This took place in the year 7AH. *'Umrat al-Qaḍā'* is a trip to Makkah which the Messenger of God (ṣ) took before this battle.

[3] *Hibah* or *tafwīḍ* means that a woman marries herself to the Prophet (ṣ) without a dowry. This law just pertained to the Holy Prophet (ṣ). *al-Istī'āb*: vol. 4, p. 1917; *al-Mu'jam al-Kabīr*: vol. 23, p. 422

[4] Yazīd ibn al-Aṣamm ibn 'Ubayd ibn... ibn 'Āmir ibn Ṣa'ṣa'ah al-Kūfī lived in al-Raqqah. His mother was Raza bint Ḥārith, the sister of Maymūnah Ummu'l-Mu'minīn (i.e. the mother of the believers; the Holy Prophet's wife). He transmitted many traditions and was considered to be reliable. [*Tahdhīb al-Tahdhīb*]

[5] *Tahdhīb al-Tahdhīb*: vol. 12, p. 453.

during the reign of Yazīd ibn Mu'āwiyah, and that she was the last wife of the Prophet (ṣ) to pass away. At that time she would have been 81 years old.[1]

Her Merits

Maymūnah was the wife of the Messenger of God (ṣ) and related 76 traditions from him.[2] Qutādah has said, "The verse: 'and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her – specially for you, not for the (rest of) believers...'[3] was revealed about Maymūnah."[4] The author of al-Mīzān has written, "This verse is said to have been revealed about Khawlah (Ummu-Sharīk) and Laylā bint Ḥaṭīm too."[5]

The Messenger of God (ṣ) has said about her and her sisters, "May God bless the sisters whose places are in Heaven." And, then he mentioned their names in this way: Asmā" bint 'Umays, Ummu'l-Faḍl... and Maymūnah bint al-Ḥārith who was the wife of the Prophet..."[6]

Maymūnah was a devotee of Imam 'Alī ('a). Jābir ibn Yazīd al-Ja'farī relates from Abū-Ja'far ('a) as saying, "The Prophet (ṣ) said, 'The enemy of 'Alī who ignores his mastership and friendship, and likes his enemies will not find an escape from the fire, or its burning, flames, and heat.' Maymūnah, the wife of the Prophet (ṣ) said, 'I know of only a few of the companions who are friends of 'Alī.' He answered, 'A small number of believers is much. Which associates (of his friends) do you know?' Maymūnah said, 'I know Abū-Dharr, al-Miqdād, and Salmān. I have learned to like 'Alī through liking you.' He stated, 'You have stated the truth. God has tested your true faith.'"[7]

The Messenger of God (ṣ) gave 80 wasaq of dates and 20 wasaq of barley to Maymūnah from the conquest of Khaybar.[8] This shows that she was present at Khaybar.

Al-Ṭabarānī based on his documents relates from Jarī ibn Samarah that he said, "During the early days of the reign of Amīr al-Mu'minīn ('a) someone in al-Madīnah went to the house of Ummu'l-Mu'minīn Maymūnah. She asked,

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[1] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 140.

[2] *A'lām al-Nisā'*: vol. 5, p. 139.

[3] The Holy Qur'ān, Sūrah al-Aḥzāb, 50.

[4] *Al-Istī'āb*: vol. 4, p. 1917.

[5] *Tafsīr al-Mīzān*: vol.16, p.342.

[6] *Al-Khiṣāl*: vol. 2, p. 363.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

[8] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 14.

'Where are you coming from.' He answered, 'From al-Kūfah.' She asked, 'From which tribe?' He responded, 'From Banū-'Āmir.' Maymūnah asked him, 'Why did you come?' He said, 'Because I saw the people's sedition. I was afraid I would go astray.' Maymūnah said, 'Have you pledged allegiance to 'Alī.' 'Yes', he said. She told him, 'Return and don't leave the group of 'Alī. I swear to God that whoever is with him will not go astray.'"[1]

Al-Ḥākim has also quoted this tradition from Jarī ibn Kulayb al-'Āmirī in his book *al-Mustadrak* based on his documents. There he has said, "This tradition is correct according to the conditions of the two Shaykhs[2]."[3]

Ibn Sa'd and al-Ṭabarānī based on their documents have related from Kurayb from Ibn 'Abbās that the Messenger of God (ṣ) said, "The believing sisters are Maymūnah, Ummu'l-Faḍl, and Asmā'."[4]

Ibn Sa'd has related that one of the relatives of Maymūnah entered her house and his mouth smelled of alcohol. Maymūnah said, "Go out and never come to my house." He has also related that Maymūnah saw some pomegranate seeds on the ground. She picked them up and said, "God does not care for corruption."[5]

Shaykh al-Ṭūsī and Aḥmad ibn Ḥanbal have counted Ummu'l-Mu'minīn Maymūnah among the companions and transmitters of traditions from the Messenger of God (ṣ).[6]

'Allāmah Māmqānī has written, "There is one of the companions whose name was mentioned in the tradition from 'Ubaydullāh ibn 'Alī al-Ḥalabī about the major ablution for menstruation in the book *al-Faqīh*." He has also written, "The words of the Messenger of God (ṣ) about Maymūnah prove her trustworthiness, because a person whose heartfelt faith has been tested by God is clearly trustworthy and just."[7] Sayyid Muḥsin al-Amīn has written, "From what al-Ḥākim has related in his book *al-Mustadrak*, her liking and devotion to

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[1] *Al-Mu'jam al-Kabīr*: vol. 24, p. 10.

[2] *Shaykhayn* (the two mentors) stands for al-Bukhārī and Muslim. *Sharṭ al-Shaykhayn* (conditions of the two mentors) stands for the conditions under which al-Bukhārī and Muslim have accepted the traditions to be authentic.

[3] *Ḥayāt al-Qulūb*: p. 335; *A'yān al-Shī'ah*: vol. 10, 199.

[4] *Al-Ṭabaqāt al-Kubrā*: vol. 8, p. 138.

[5] Ibid: p. 139.

[6] *Rijāl al-Ṭūsī*: p. 32; *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 244.

[7] *Tanqīḥ al-Maqāl*: vol. 3, p. 83.

Amīr al-Mu'minīn (ʿa) is clear."[1] Shaykh Maḥallātī has said, "Both the Sunnis and the Shī`ah agree on her dignified station."[2]

She has related traditions from the Messenger of God (ṣ).[3] ʿAlī ibn al-Ḥusayn (ʿa), ʿAbdullāh ibn ʿAbbās (her nephew), ʿAbdullāh ibn Shaddād (her nephew), ʿAbd al-Raḥmān ibn al-Sā'ib al-Hilālī (her nephew), Yazīd ibn al-Aṣamm (her nephew), ʿUbaydullāh al-Khawalānī (her student), Nudbah [or Budayyah] (her servant), ʿAṭā' ibn Yasār (her servant), Sulaymān ibn Yasār (her servant), Ibrāhīm ibn ʿAbdullāh ibn Maʿbad, Kurayb the servant of Ibn ʿAbbās, ʿUbayd ibn al-Sabbāq, ʿUbaydullāh ibn ʿAbdullāh ibn ʿUtbah ibn Masʿūd al-Hudhalī, ʿĀliyah bint Subayʿ, ʿAbdullāh ibn Sulayṭ, Miqsam the servant of Ibn ʿAbbās, and ʿImrān ibn Ḥudhayfah.[4]

Maymūnah related many traditions from the Prophet (ṣ), and al-Ṭabarānī brought these in his book *al-Mu'jam al-Kabīr*.[5]

Al-Ṭabarānī based on his documents quotes from Muḥammad ibn Naḍlah from Jaʿfar ibn Muḥammad (Imam al-Ṣādiq) from his father, from his ancestor ʿAlī ibn al-Ḥusayn (ʿa), from Maymūnah bint al-Ḥārith that she reported about one night when the Messenger of God (ṣ) was with her, "He woke up to get the minor ablution for his prayer. I heard him repeat three times: '*Labbayka*' while he was washing. And, three times he said, 'I helped, I helped, I helped.' When his prayer finished I said, 'May my mother and father be sacrificed for you, O Messenger of God (ṣ)! I heard you say while you were getting the minor ablution...'"[6]

Al-Ṣadūq based on his documents relates from Imam al-Bāqir (ʿa) that Maymūnah said, "The Prophet (ṣ) told me, 'When you are in your period and your clothes become dirty and the uncleanness has passed into your clothes (or you put a cloth to catch it), you can lie next to me in bed."[7]

Al-Ṭabarānī based on his documents relates from Ibn ʿAbbās from Maymūnah bint al-Ḥārith that she said, "The Messenger of God (ṣ) woke up one morning

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[1] *A'yān al-Shī'ah*: vol. 10, 199.

[2] *Rayāḥīn al-Sharī'ah*: vol. 2, p. 334.

[3] *al-Jāmi' fi'l-'Ilal wa-Ma'rifat al-Rijāl*: p. 244.

[4] *Tahdhīb al-Kamāl*: p. 312.

[5] *Al-Mu'jam al-Kabīr*: vol. 23, p. 422 – 431.

[6] Ibid: vol. 23, p. 433.

[7] *Man-lā-Yaḥḍaruhu'l-Faqīh*: vol. 1, p. 99 (in the section about the major ablution for menstruation and after childbirth, p. 205).

much changed and distressed, and was like this till the afternoon. I said, 'O Messenger of God (ṣ), why do I see you worried and distressed?' He said, 'the angel Gabriel had promised to come, and he has never broken his promise. But, he hasn't come.' They looked around and found a puppy under the table (a small table to put the household items on). The Prophet (ṣ) told them to remove the puppy from there and wash the place with water. Gabriel came and the Messenger of God (ṣ) said, 'You promised me to come, and you had never broken your promise before.' The angel said, 'Don't you know that I never enter a house in which there is a dog or a statue.'"[1]

Al-Ṭabarānī relates the following traditions from Ibn 'Abbās from Maymūnah from the Prophet (ṣ): "Five traditions about how the Messenger of God (ṣ) took the major ablution,[2] two traditions about the blessings from praying in the Prophet's Mosque,[3] and three traditions about using a single dish of water for taking the major ablution."[4] Ibn Sa'd has also related traditions similar to these: eight traditions about using the hide of a dead sheep,[5] and four traditions about using oil in which a mouse has fallen.[6] The *al-Ṣiḥāḥ al-Sittah* books have related traditions from Maymūnah, and *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* have related 13 similar traditions.[7]

Al-Majlisī relates the following tradition from a number of people fro Maymūnah from Imam 'Alī ('a) about the Messenger of God's fondness for a Ḥusayn ('a), "The Prophet (ṣ) came to our house at a time that I ('Alī) w sleeping in bed. Ḥasan wanted some water, and he (the Prophet) brought some for him. At the same time al-Ḥusayn wanted some water, however the Prophet (ṣ) was reluctant for al-Ḥusayn to drink the water first. Fāṭimah said, 'O Messenger of God (ṣ), it would seem that you like al-Ḥasan more than al-Ḥusayn.' He said, 'al-Ḥasan is not dearer, but he is the first one to ask for water.' Then he said, 'You and I, and these two, and that one who is sleeping - 'Alī ('a) - will be in one place on the day of Judgment.'"[8]

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[1] *Al-Mu'jam al-Kabīr*: vol. 23, p. 430.

[2] Ibid: vol. 23, p. 422 – 424.

[3] Ibid: vol. 23, p. 425.

[4] *Al-Mu'jam al-Kabīr*: vol. 23, p. 425 – 426.

[5] *Al-Ṭabaqāt al-Kubrā*: vol. 23, p. 426 – 428.

[6] Ibid: vol. 23, p. 429 – 430.

[7] *Tahdhīb al-Tahdhīb*: vol. 12, p. 453.

[8] *Biḥār al-Anwār*: vol. 43, p. 283.

203. Najmah (Ummu'l-Banīn), the mother of Imam al-Riḍā

Sakan al-Nūbiyyah, was the wife of Imam Mūsā al-Kāẓim ('a) and the mother of Imam al-Riḍā ('a). Her nickname was Ummu'l-Banīn,[1] and she was also called Arwā, Najmah, Samānah, Tuktam, al-Khayzurān, and al-Shaqrā'.[2] When she brought Imam al-Riḍā ('a) into the world, she was called al-Ṭāhirah.[3] The author of *Kashf al-Ghummah* has written, "The mother of Imam al-Riḍā ('a) was al-Khayzarān the Egyptian, a manumitted bondmaid, and she was also called al-Shaqrā' al-Nūbiyyah and Arwā Ummu'l-Banīn.[4]

Her Merits

Shaykh al-Ṣadūq based on his documents relates a tradition about her. The overall meaning of this tradition is as follows: Ḥamīdah al-Muṣaffāt, the mother of Imam Mūsā ibn Ja'far ('a), bought a servant. This servant was from a family of nobility of the non-Arabs; however, she was born among the Arabs, grew up with their children, and was trained along with them. Ḥamīdah bought her and gave her to her son Imam Mūsā ('a) and told him, "I have never seen a servant better than her. In a short time God will manifest her offspring."[5]

Al-Ṣadūq has related another tradition based on his documents from 'Alī ibn Maytham from his father. The summary of this tradition is as follows: When Ḥamīdah the mother of Mūsā ibn Ja'far ('a) bought Najmah the mother of Imam al-Riḍā ('a), who was a servant at that time she saw the Messenger of God (ṣ) in a dream. He told her, "O Ḥamīdah, give Najmah to your son Mūsā, because she will bear the best creation on earth." Ḥamīdah gave Najmah to her son. 'Alī ibn Maytham says, "I heard from my father who had heard from his mother that Najmah was single when Ḥamīdah bought her."[6]

The position and esteem for Ummu'l-Banīn (Najmah) before God is clear from her situation. God gave her the blessings of marrying an Imam and being the mother of an Imam ('a). This honor and glory is enough that she was the mother of Imam 'Alī ibn Mūsā al-Riḍā ('a). She was a very pious and devout woman.

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[1] *Al-Kāfī*: vol. 1, p. 486; *Kitāb al-Irshād*: p. 304; *Kamāl al-Dīn:* vol. 1, p. 307.

[2] *Dalā'il al-Imāmah*: p. 184; *I'lām al-Warā*: p. 313; *Siyar A'lām al-Nubalā'*: vol. 9, p. 387.

[3] *'Uyūn Akhbār al-Riḍā*: vol. 1, p. 24 – 26; *Biḥār al-Anwār*: vol. 49, p. 3 and 6.

[4] *Kashf al-Ghamah*: vol. 3, p. 113.

[5] *'Uyūn Akhbār al-Riḍā*: vol. 1, p. 24.

[6] Ibid: p. 26; *Biḥār al-Anwār*: vol. 1, p. 29.

She has related traditions from her son, 'Alī ibn Mūsā ('a); and the grandmother of 'Alī ibn Maytham has related traditions from her.

Al-Ṣadūq based on his documents has related from 'Alī ibn Maytham from his father from his mother that she said, "I heard that Najmah, the mother of Imam al-Riḍā ('a), saying, 'When I became pregnant with my son 'Alī I didn't feel the weight of pregnancy; however, I could hear the sounds of praising, eulogizing, and extolling of God from inside my stomach which frightened me. When I realized that I was expecting, I no longer heard these sounds. When he was born he put his hands on the ground, raised his head to the skies, his lips moved, and it was as if he were saying something. His father Mūsā ibn Ja'far came into the room and told me, 'Congratulations on your Lord's blessings upon you Najmah!' I wrapped him (the baby) in a white cloth, and the Imam ('a) said the adhān (call to prayer) in his right ear and the iqāmah (the prefatory part of the ritual prayers) in his left ear. He asked for some water from the Euphrates River and rubbed it on the roof of the baby's mouth and around it. He returned him to me after that and said, 'Take him. He is God's representative on earth.'"[1]

204. Narjis, the mother of Imam al-Mahdī ('aj)

Narjis, was the mother of al-Ḥujjah ibn al-Ḥasan, al-Qā'im ('aj), and the wife o Imam al-Ḥasan al-'Askarī ('a). Her name was Malīkah and she was th daughter of Yashū'ā ibn Qayṣar, the king of Rome. Her mother was one of the descendants of the disciples of Prophet Jesus going back to Simon the successor of Jesus Christ ('aj).[2]

The names which have been given for this honorable woman include: Rayḥānah, Narjis, Ṣayqal[3], Sawsan, and Maryam bint Zayd al-'Alawiyyah.[4] She was a manumitted bondmaid and her nickname was Ummu-Muḥammad ibn al-Ḥasan. She was brought to Baghdad from Rome with the prisoners of war and was purchased from the slave sellers as a servant. In a tradition from al-Ṣadūq he quotes Jābir, one of the famous companions of the Messenger of God (ṣ), where he talks of the parchment of Fāṭimah ('a), and writes about the name of the mother of Imam al-Mahdī, "His mother is a bondmaid. Her name is Narjis."[5]

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[1] *'Uyūn Akhbār al-Riḍā*: vol. 1, p. 29.
[2] *Kamāl al-Dīn:* vol. 2, pp. 420 and 423; *Kitāb al-Ghaybah*: p. 135.
[3] *Biḥār al-Anwār*: vol. 50, p. 331.
[4] *Kamāl al-Dīn:* vol. 2, p. 432; *Mu'jam al-Rijāl*; vol. 7, p. 189 (Ṣayqal has been written as Ṣīqil).
[5] *Kamāl al-Dīn:* vol. 1, p. 308 (In this tradition the names of the Imams and their

Narjis passed away during the lifetime of Imam al-Ḥasan al-'Askarī ('a) in the city of Surra-man-ra'ā. This would mean before his death in the month of Rabī' al-Awwal in the year 260 AHL. However, Maḥallātī has written, "She was buried in the year 261 AHL behind Imam al-Ḥasan al-'Askarī ('a). She has a coffer which is noticeable in its beauty."[1]

Her Merits

Malīkah had a dream in which Jesus ('a), Simon (the successor of Jesus), and a group of the disciples entered the Caesar's castle. Subsequent, the Messenger of God, Muḥammad (ṣ), entered with a group of his descendants. After embracing Jesus ('a) he told him, "I have come to ask for the daughter of Simon's hand in marriage for my son (Imam al-Ḥasan al-'Askarī). Following Simon's acceptance, the Messenger of God (ṣ) wed Malīkah to his son Imam al-'Askarī ('a)."

Malīkah became sick, but the physicians in Rome were unable to cure her. Caesar asked her if she had some wish that he could carry out for her and in this way perhaps help to make her better. Malīkah said, "I have no hope, however stop torturing the Muslim prisoners of war, take the chains off their necks, and free them. Maybe Jesus and his mother Maryam will help me and bring back my health." Caesar did this and Malīkah expressed that she was somewhat better.

For the next four nights Malīkah dreamt that Fāṭimah ('a), Maryam ('a), and 1000 women of Paradise came to visit her and Malīkah witnessed to the oneness of God, the prophethood of Muḥammad ('a), and became Muslim. Then Abū-Muḥammad, Imam al-'Askarī ('a) continuously came to her dreams until one night he said, "Your father is going to send an army towards the Muslims. Go among the servants."

After the defeat of the Roman army, Malīkah was taken as a prisoner of war to Baghdad. Imam 'Alī al-Naqī ('a) dispatched someone by the name of Bishr ibn Sulaymān the slave-trader[2] to Baghdad in order to purchase Malīkah from the slave-trader.

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mothers are mentioned.)

[1] *Rayāḥīn al-Sharī'ah*: vol. 3, p. 26.

[2] Bishr ibn Sulaymān al-Nakhkhās was a descendant of Abū-Ayyūb al-Anṣārī, the famous companion of the Prophet (ṣ) and Imam 'Alī ('a). He was the neighbor, friend, and one of the reliable associates of Imam 'Alī al-Naqī al-Hādī ('a).

The story of how Malīkah (Narjis) was purchased, and what she told Bishr ibn Sulaymān is very long. Therefore, the complete description has been avoided here for brevity.[1]

Bishr has said, "When I took her (Narjis) to Imam 'Alī al-Naqī ('a), he asked her, 'How did God show you the glory of Islam and the household of Muḥammad (ṣ), and the problems in Christianity?' Narjis said, 'How can I explain something, O son of the Messenger of God (ṣ), which you know better than me.' He said, 'I wish to honor and respect you. Which is better (to you), ten thousand dirhams or glad tidings of eternal honor?' Narjis said, 'I prefer the glad tidings.' He said, 'I give you glad tidings of a child who will rule the east and the west. He will fill the world with justice after it has been filled with oppression and injustice.' Narjis asked, 'Who will this child be from?' Imam 'Alī al-Naqī ('a) replied, 'From the person for whom the Messenger of God (ṣ) asked for your hand on *such and such* night, *such and such* month, and *such and such* year.' Narjis asked, 'From the family of Jesus and his successor?' Then, he asked her who Jesus ('a) and his successor had married her to. Narjis answered, 'To your son Abū-Muḥammad.' The Imam asked, 'Do you know him?' Narjis responded, 'From the night when I became Muslim at the hands of the best woman, Fāṭimah al-Zahrā', not a single night has passed that he has not come to see me.'

Then, Abu'l-Ḥasan, Imam 'Alī al-Naqī ('a) called his sister Ḥakīmah and told her, 'Take this woman to your house and teach her the religious laws and duties. She is the wife of Abū-Muḥammad and the mother of al-Mahdī ('aj).'"[2]

Therefore, this honorable woman had a high station before God as may be seen. Narjis was very chaste and pious. It is enough to show her station by saying that she was the mother of Imam al-Mahdī the Awaited ('aj), the last of God's Proofs and the one who will establish justice in the world. Narjis carried God's secrets and was the keeper of the best of His creation. May God send His peace upon her and her esteemed son!

For this blessed woman, the mother of the Awaited al-Mahdī ('aj), special prayers have been reported to be read for her which tell some of the characteristics of this pure woman. We read, "May peace be upon you, O woman who is truthful and with whom God is satisfied. May peace be upon

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[1] *Kamāl al-Dīn:* vol. 2, pp. 419-422; *Rayāḥin al-Sharī'ah*: vol. 3, pp. 28 and 29; *Biḥār al-Anwār*: vol. 51, p. 7.

[2] *Kamāl al-Dīn:* vol. 2, p. 423; *Biḥār al-Anwār*: vol. 51, p. 10; *Kitāb al-Ghaybah*: p. 138.

you, O one who is pious and pure. May peace be upon you, O woman who is satisfied with God, and He is pleased with you."[1]

The tradition which Narjis relates from Imam al-'Askarī is from a dream which she had. There are certainly other traditions which she has related from her husband or son ('aj); however, they were not found.

205. Nargis Baraghānī Qazwīnī

Nargis was from a pious family and the daughter of Shaykh Muḥammad Ṣāliḥ ibn Shaykh Muḥammad Malā'ika ibn... Shaykh Mullā Muḥammad Kāẓim Baraghānī Qazwīnī. She was born approximately in the year 1240 AH. When she reached the age of maturity she married her paternal cousin, Shaykh Ja'far, the son of Shahīd Thālith (the third martyr) who was one of the greatest people of his time. Together they had Khadījah and Sakīnah, both of whom were of the learned, scholarly women of their time. Nargis migrated to Karbalā' with her husband, and became one of the top teachers in exhortation, guidance, and spiritual instruction. She developed a liking for the Shaykhiyyah[2] group, but put this aside toward the end of her life. She is the sister of Khadījah Baraghānī and Rubābah Baraghānī Qazwīnī. Nargis passed away in the year 1322 AH in Karbalā'. She was buried in the eastern portico near the grave of Sayyid Kāẓim Rashtī.[3,4]

Her Merits

Nargis was an intelligent, pious, wise, scholarly woman, a transmitter of traditions, a master of eloquence, a jurisprudent, an ascetic, and had memorized the Holy Qur'ān. She learned logic, Arabic grammar and syntax, the other sciences of the Arabic language, and literature from her sister who was known as *Qurrat al-'Ayn*. Then, she learned jurisprudence, religious principles, and

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[1] *Mafātīḥ al-Jinān*: the prayer to be read for the mother of Imam al-Mahdī al-Qā'im (may God hasten his coming).

[2] This is the name of a group from the Shādhiliyyah sect the founder of which was 'Abd al-Qādir Muḥammad (951 -1023). The center of this sect was the southern Morocco. (*Lughat Nāma Dihkhodā*)

[3] Sayyid Kāẓim ibn Qāsim Ḥusayni Gīlānī Rashtī Ḥā'irī (deceased: 1295) was one of the religious authorities of the mid-thirteenth century AH. He was one of the top students of Shaykh Aḥmad al-Aḥsā'ī, and was his successor in matters of religion, questions, and leadership. He was the author of over 150 books and treatises including: *Ithbāt Wujūd al-Jinn, Asrār al-Ḥajj, Asrār al-Shahādah*, and others. [*Lughat Nāma Dihkhudā*]

[4] *Mustadrak A'yān al-Shī'ah*: vol. 4, p. 212.

Qur'ānic commentary from her father, Shaykh Muḥammad Ṣāliḥ Baraghānī, and her uncle, Shahīd Thālith. She learned Gnosticism and the rest of the sciences from another uncle, Shaykh Mullā 'Alī Baraghānī[1]. Meanwhile, philosophy she learned from Ādkhūnd Shaykh Mullā Āghā Ḥakamī Qazwīnī and her brother Shaykh Mīrzā 'Abd al-Wahhāb Baraghānī.[2]

206. Nasīm, the servant of Abū-Muḥammad

Nasīm was the servant of Imam al-'Askarī ('a), and was present at the time of the birth of Imam al-Mahdī ('aj).[3] In some of the books on bibliographies she is listed as Nasīm al-Khādim (the male servant) of Abū-Muḥammad, which would make it appear that she was a man and not a woman.[4] However, close examination of the related tradition shows that the feminine subject pronoun was used proving that she was a woman.

She has related traditions from Imam al-Mahdī ('aj), and al-Sayyārī has related traditions from her.

Shaykh al-Ṣadūq based on his documents has related from al-Sayyārī that he said, "Nasīm and Māriyyah came to me and told me this tradition: When Imam al-Mahdī ('aj) was born he sat on his two knees and raised his pointer finger toward the sky. He sneezed and said, 'Praise and thanks be to God who is the Lord of the two worlds, and greetings upon Muḥammad and his descendants The oppressors have claimed that the being of the Proof of God (Ḥujjah) i illogical. If they give me a chance to speak, all doubt will be removed.'"[5]

Shaykh al-Ṣadūq has said, "Ibrāhīm ibn Muḥammad ibn 'Abdullāh has said that Nasīm, the servant of Abū-Muḥammad ('a), said, 'One night I came upon Imam al-Mahdī ('aj). When I sneezed, he said, 'May God bless you.' Nasīm said, 'I became happy from this and he told me: Would you like me to give you glad tidings about sneezing.' Then, she said, 'Yes, O my master?' He told her, 'Sneezing postpones death for three days.'"[6]

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[1] For more information about these people please refer to Rubābah Baraghānī.

[2] *Mustadrak A'yān al-Shī'ah*: vol. 4, p. 212.

[3] *Kamāl al-Dīn:* vol. 2, p. 430.

[4] *Jāmi' al-Ruwāt*: vol. 2, p. 290; *Mu'jam Rijāl al-Ḥadīth*: vol. 19, p. 131 and vol. 23, p. 200.

[5] *Kamāl al-Dīn:* vol. 2, p. 430.

[6] Ibid: vol. 2, p. 441; *Wasā'il al-Shī'ah*: vol. 12, p. 89.

Shaykh al-Ṭūsī has related a similar tradition from Nasīm al-Khādim (the male servant).[1] However, considering the fact that the feminine pronoun was used for these two people and that a male servant couldn't be present at the time of birth it may be concluded that Nasīm was a female servant.

207. Nuṣrat Amīn

The great descendant of the Prophet (ṣ), Nuṣrat was the daughter of Ḥājj Sayyid 'Alī Amīn al-Tujjār ibn Sayyid Ḥasan ibn Muḥammad ibn Ma'ṣūm al-Ḥusaynī al-Iṣfahānī. Her mother was the daughter of Ḥajj Mahdī, also known as Janāb. She was born in Iṣfahān in the year 1308 AHL. Her husband, Ḥājj Mīrzā, was also known as Ḥājj Mu'īn al-Tujjār (her paternal cousin). After the death of several children, one child remained.[2] She passed away in Iṣfahān in the year 1404 AHL.

Her Merits

This respectable woman was learned, scholarly, wise, a jurisprudent, a transmitter of traditions, a poet, and a commentator of the Qur'ān. She learned most of the sciences from 'Allāmah Mīr Sayyid 'Alī Iṣfahānī Najafābādī and Shaykh Maẓāharī Iṣfahānī in her own house from behind a curtain. She learned all of the sciences of Arabic grammar and syntax, speaking, commentary, traditions, jurisprudence, religious principles, and philosophy quite well. She mastered them to such an extent that she reached the level of ijtihād and was able to deduce the Islamic laws. She received permission from the Shī'ah scholars of her time to relate traditions. And, others, such as Āyatullāh Mar'ashī Najafī, received permission to relate traditions from her.

Some of the people who received permission to relate traditions from this great woman were: Āyatullāh Shaykh Muḥammad Kāẓim Shīrāzī, Shaykh 'Abd al-Karīm Ḥā'irī, Āyatullāh Shaykh Ibrāhīm Ḥusaynī Shīrāzī Iṣṭihbānātī, Āyatullāh Shaykh Muḥammad Riḍā Najafī Iṣfahānī, Ḥujjat al-Islām Shaykh Maẓāhirī Najafī Iṣfahānī, and Āyatullāh Mar'ashī Najafī.

This scholarly woman has written many books some of which are in Persian and others in Arabic. Some of these include: *Risāla al-Arb'aīn al-Hāshimiya, al-Nafaḥāt al-Raḥmāniya fī al-Wāridāt al-Qalbiya, Makhzan al-'Irfān* (a commentary on the Qur'ān)... Her eloquence, spiritual excellence, and various virtues which God had bestowed upon her may be seen from the introduction to her book *al-Nafaḥāt al-Raḥmāniyah*. In this book she has written as follows,

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[1] *Kitāb al-Ghaybah*: p. 139.

[2] *A'lām al-Nisā' al-Mu'mināt*: p. 233.

"In the Name of God, the Compassionate, the Merciful. Praise be to God who has enlightened the hearts of his friends. He has manifested his secrets by way of that light, and from the sea of knowledge and science..., one day for a moment I found a light in myself which was not of the kind which is achieved through thoughts and struggle. I understood that this light is of the kind which has been mentioned in the traditions and which is in fact a blessing from God. I wanted to compile some of these thoughts which remained in my mind so as not to forget them and as a reminder. Then, maybe when I remembered them, I could again be thankful."[1]

One of Lady Amīn's accomplishments was to start the *Amīn Girl's High School*. For some time she taught Qur'ānic commentary at that school. Another of her important works is the establishment of the *Maktab Fāṭimah, the sole purpose of* which is to teach religion, Persian, Arabic, Qur'ānic Commentary, Jurisprudence, Religious Principles, Philosophy, and Logic.[2]

208. Naḍrah al-Azdiyyah

Naḍrah al-Azdiyyah was one of the companions of Amīr al-Mu'minīn ('a). Al-Barqī and Shaykh al-Ṭūsī have listed her among the companions and transmitters of traditions from Imam 'Alī ('a).[3] The books written after Shaykh al-Ṭūsī have reported what he has said.[4]

Shaykh al-Ṭūsī has said that Naḍrah related from Imam 'Alī as follows, "Ever since the Messenger of God (ṣ) breathed into my eyes I haven't had any pain in my eyes."[5]

209. Nafīsah

Nafīsah the daughter of al-Ḥasan[6] ibn Zayd ibn al-Ḥasan ibn 'Alī ('a), was born in Makkah in the year 145 AHL. She lived in al-Madīnah with piety and in worship until the year 193 when she moved to Egypt with her husband and

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[1] See the introduction to *al-Nafaḥāt al-Raḥmāniyyah.*

[2] See the introduction to *al-Arba'īn al-Hāshimiyyah.*

[3] *Rijāl al-Barqī*: p. 61; *Rijāl al-Ṭūsī*: p. 66.

[4] *Tanqīḥ al-Maqāl*: vol. 3, p. 83; *Jāmi' al-Ruwāt*: vol. 2, p. 459; *Majma' al-Rijāl*; vol. 7, p. 179; *Manhaj al-Maqāl*: p. 400.

[5] *Rijāl al-Ṭūsī*: p. 66.

[6] Al-Ḥasan ibn Zayd ibn al-Ḥasan (83-168 AHL) was the chief of the Banū-Hāshim clan during his lifetime and was the governor of al-Madīnah. Al-Manṣūr, the 'Abbāsid ruler, put him in charge of the city for five years. However, due to al-Manṣūr's fear of him he replaced him and put him in jail. [*al-A'lām*: vol. 2, p. 191]

children. She lived there till the end of her life[1] in the month of Ramaḍān in the year 207 AHL. Her husband wanted to bring her to al-Madīnah, but the local Egyptian people persuaded him to bury her there in Egypt.[2]

Her Merits

Nafīsah was a pious, ascetic, pure woman, a commentator of the Qur'ān, and she had memorized the Qur'ān. It has been related that whenever al-Shāfi'ī[3] entered Egypt he would go to visit her and learn traditions from her. Nafīsah was a great woman, and the Egyptian people believed in her prayers, greatness, and her servitude. When al-Shāfi'ī passed away, based on his will they carried his body around her house before burying him. He had also asked that she pray over him.[4]

Ibn 'Anbah has written, "Lady Nafīsah was a woman of high esteem for the people of Egypt. They swear by her and make vows to her.[5]

She was a virtuous, pious woman who feared God. She spent her nights in worship and her days fasting. She would only eat once every three days, and that only from her husband's wealth. She went on Ḥajj thirty times, and most of the way she would walk. She would cry hard there clinging to the curtain of the Ka'bah and say, "O my God, my Lord and Master, by your own satisfaction give me a long life and happiness."

Zaynab the daughter of Yaḥyā has said, "I served my aunt Nafīsah for forty years. I never saw her sleep at night or eat during the day. I told her, 'Why don't you have mercy on yourself?' She said, 'How can I have mercy on myself when my steps are on the edge of a cliff where even the prosperous and successful people have no hope.'"[6]

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[1] *Rayāḥīn al-Sharī'ah*: vol. 5, p. 85; *Al-A'lām* by al-Zarkalī: vol. 8, p. 44; *A'lām al-Nisā'*: vol. 5, p. 187.

[2] *Al-A'lām* by al-Zarkalī: vol. 8, p. 44; *Rayāḥīn al-Sharī'ah*: vol. 5, p. 85.

[3] Muḥammad ibn Idrīs al-Shāfi'ī, nicknamed Abū-'Abdullāh, was born in the year 150 AHL, the year in which Abū-Ḥanīfah—the founder of the Ḥanafīyyah School—died. Al-Shāfi'ī was the student of Mālik ibn Anas, but he disagreed in many areas of religion with his teacher Mālik. So, he wrote a new school of thought that took his name, al-Shāfi'iyyah. He was the leader of the al-Shāfi'ī school, and passed away in the year 204 in Egypt. His most important work was *Kitāb al-Umm* which is a collection of his works. [*Lughat Nāma Dihkhudā*]

[4] *Rayāḥīn al-Sharī'ah*: vol. 5, p. 85.

[5] *'Umdat ul-Ṭālib*: p. 90.

[6] *A'lām al-Nisā'*: vol. 5, p. 187; *Rayāḥīn al-Sharī'ah*: vol. 5, p. 87.

Sayyid al-Amīn has listed Nafīsah in the category of the nobles of the Shī'ah.[1] 'Umar Riḍā Kaḥḥālah has said, "She was a pious, virtuous, devout woman."[2]

Ibn 'Anbah has said, "Zayd ibn al-Ḥasan had a daughter by the name of Nafīsah. She married al-Walīd ibn 'Abd al-Malik ibn Marwān and they had a child together. Nafīsah is buried in Egypt. Some have said, 'Nafīsah married 'Abd al-Malik ibn Marwān and at the time of her death she was pregnant with his child.' However, the first version is correct. Zayd respected and honored al-Walīd ibn 'Abd al-Malik because of his daughter. It has also been said that Nafīsah (who was buried in Egypt) was the daughter of al-Ḥasan ibn Zayd ibn al-Ḥasan ('a) and married Isḥāq ibn Ja'far al-Ṣādiq ('a).[3] But, what has been related from trustworthy writers of genealogy is the first version."[4]

In *al-Mujdī* it is written, "Some of the learned religious authorities have told me that Zayd ibn al-Ḥasan ('a) had a daughter by the name of Nafīsah. Her grave in Egypt is well-known." Al-Bulādharī has also mentioned her and said that she is the wife of 'Abd al-Malik ibn Marwān who was pregnant at the time of her death.[5]

Sayyid al-Amīn has given the same opinion as Ibn 'Anbah.[6] Zaynab Fawwāz has written, "The mother of Nafīsah was a bondmaid. She married Isḥāq ibn Ja'far al-Ṣādiq ibn Muḥammad al-Bāqir, and together they had Qāsim and Ummu-Kulthūm. After his death she married with al-Ḥasan ibn Zayd and together they had Nafīsah."[7]

Al-Zarkalī, Kaḥḥālah, and Shaykh Maḥallātī have introduced Nafīsah as the daughter of al-Ḥasan ibn Zayd ibn al-Ḥasan ('a) and the wife of Isḥāq ibn Ja'far al-Ṣādiq ('a). al-Zarkalī has written, "Lady Nafīsah bint al-Ḥasan ibn Zayd ibn al-Ḥasan ibn 'Alī ibn Abī-Ṭālib, the well-known woman who was buried in Egypt, was a pious, good, scholarly woman, knowledgeable in Qur'ānic

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[1] *A'yān al-Shī'ah*: vol. 10, p. 227.

[2] *A'lām al-Nisā'*: vol. 5, p. 187.

[3] Isḥāq ibn Ja'far al-Ṣādiq ('a), the son of Imam al-Ṣādiq, was a scholarly, righteous, pious, assiduous, and reliable man. His children were in Egypt and other countries. Shaykh al-Mufīd has said these about him and says, "People related traditions from him and considered him to be reliable.' Isḥāq believed in the Imamate of his brother, Mūsā ibn Ja'far al-Kāẓim ('a). [*Kitāb al-Irshād*: p. 286]

[4] *'Umdat al-Ṭālib*: p. 90.

[5] *Al-Mujdī*: p. 20.

[6] *A'yān al-Shī'ah*: vol. 10, p. 227.

[7] *Al-Durr al-Manthūr fī Ṭabaqāt Rabbāt al-Khudūr*: p. 521.

commentary and a transmitter of traditions. She was born in Makkah and grew up in al-Madīnah. She married Isḥāq ibn al-Mu'taman ibn Ja'far al-Ṣādiq. After that she went to Cairo and passed away there."[1]

In examining the birth and death of Nafīsah (145-208 AHL) with that of al-Walīd ibn 'Abd al-Malik (48-96 AHL) and 'Abd al-Malik ibn Marwān (36-86 AHL), it may be seen that Nafīsah could not have married with either of these two men because they both passed away before she was born. Therefore, the words of Ibn 'Anbah and the author of *al-Mujdī* cannot be correct if these dates are correct. The words of al-Zarkalī, Kaḥḥālah, and Shaykh Maḥallātī are reasonable because the dates of birth and death of Shāfi'ī (150-204 AHL) who used to visit Nafīsah and lived at the same time as her prove their words. About Nafīsah's father they have said that he was the governor of al-Madīnah. Al-Zarkalī has also written about al-Ḥasan ibn Zayd that he was appointed by al-Manṣūr the 'Abbāsid ruler.[2] However, he has not mentioned Zayd ibn al-Ḥasan.

210. Hiraniyyah al-Bādihiyah

In the books on biographies, Hiraniyyah (or Harīnah) al-Bādihiyah was one of the transmitters of traditions from Imam al-Ṣādiq ('a).[3] No other information was found about her.

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[1] *Al-A'lām* by al-Zarkalī: vol. 8, p. 44; *A'lām al-Nisā'*: vol. 5, p. 187; *Rayāḥīn al-Sharī'ah*: vol. 5, p. 85.

[2] *Al-A'lām* by al-Zarkalī: vol. 2, p. 191.

[3] *Rijāl al-Barqī*: p. 62; *Mu'jam Rijāl al-Ḥadīth*: vol. 23, p. 201.

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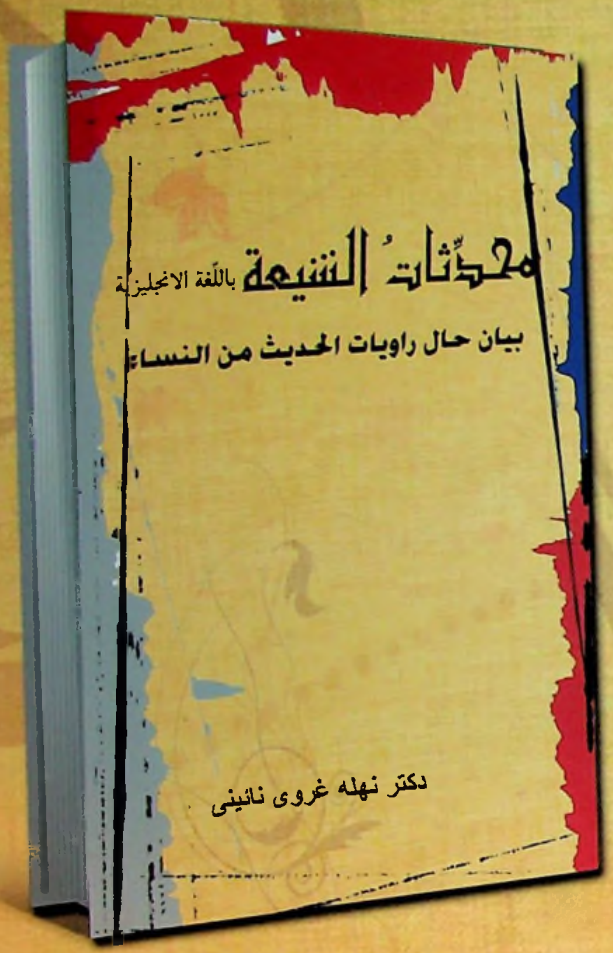

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